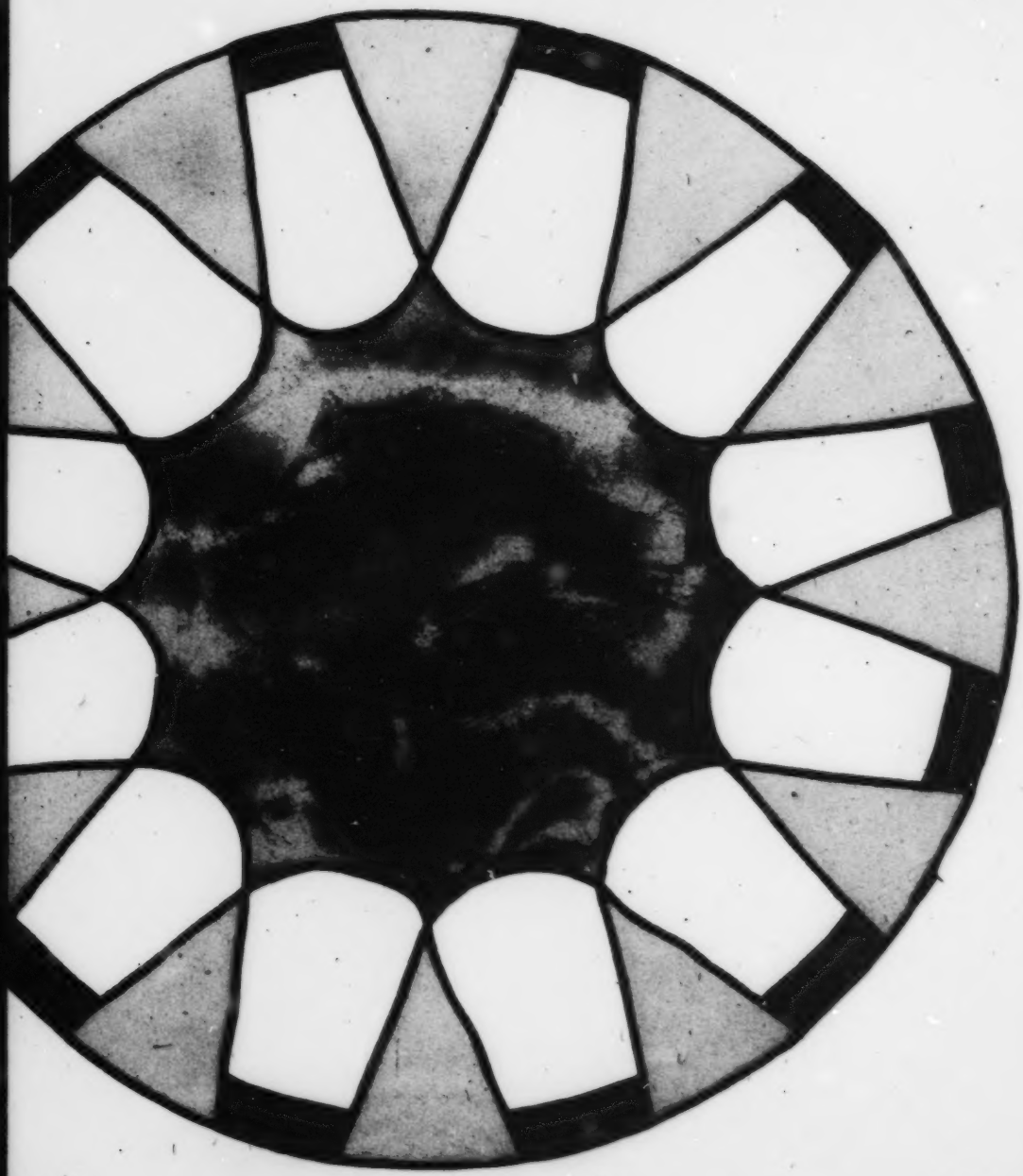
# *Report of the*

# *Traditional Knowledge*

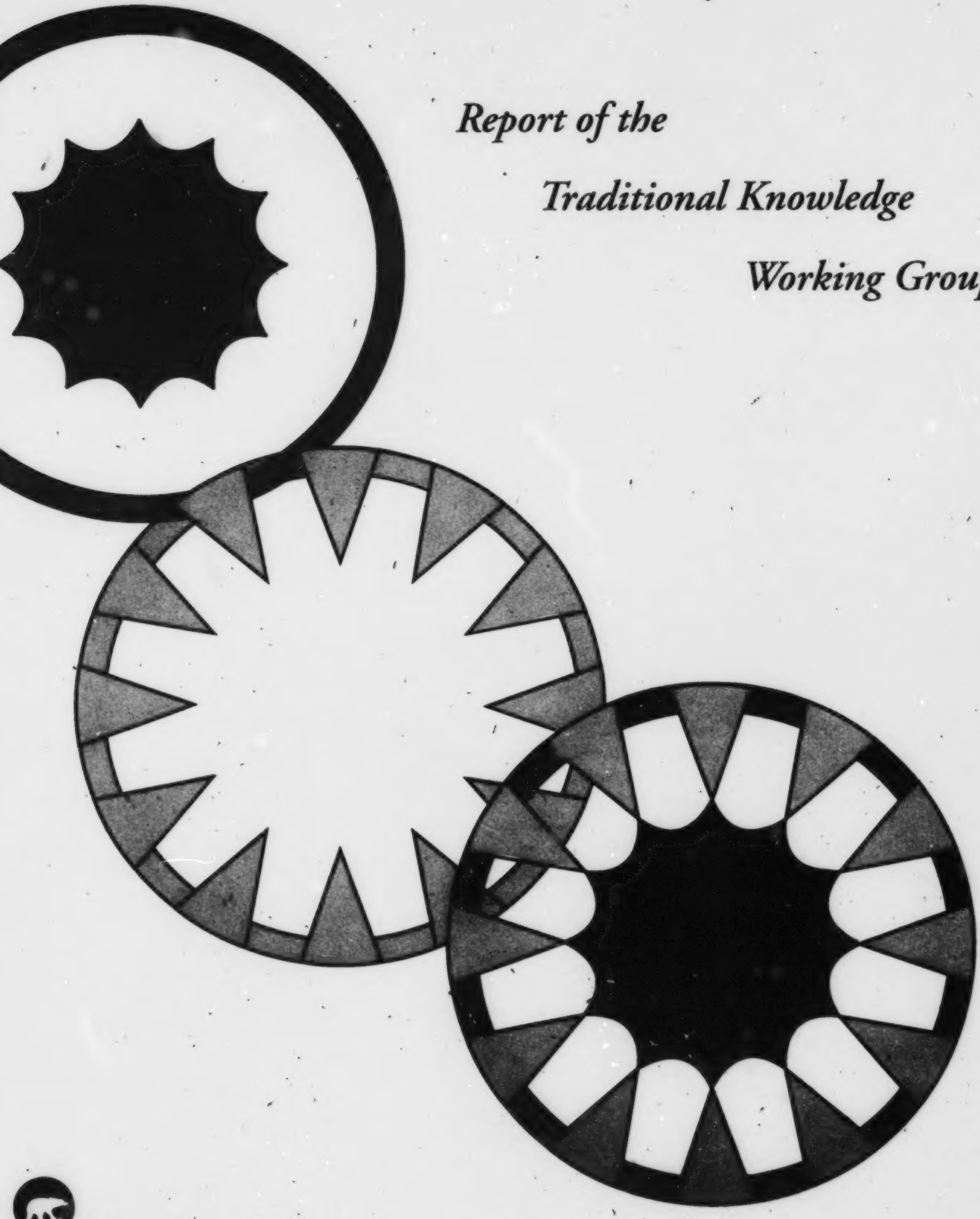
# *Working Group*



Northwest Territories Culture and Communications

*The Cover & Title Page Illustrations:*
*The three circles represent the coming together of Aboriginal and Euro-Canadian Knowledge.*

# *Report of the Traditional Knowledge Working Group*



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# EXECUTIVE SUMMARY

## Introduction

The survival of northern aboriginal peoples depended for thousand of years on their knowledge, special relationship with their environment, their ways of organizing themselves and their values. Traditional knowledge was passed on from one generation to the next. It was based on thousands of years of observation and testing.

In the relatively recent history of the Northwest Territories, the assumptions, values and knowledge of Euro-Canadians have come to form the basis for most of the institutions, laws, programs, activities and policies of both government and non-government institutions.

Northern aboriginal peoples are increasingly aware that integrating their traditional knowledge into the institutions which serve them is a key to their cultural survival as distinct peoples and to determining a place for themselves in the modern world. They are demanding that culturally appropriate systems be available in which to work out their problems. Traditional knowledge must be the foundation on which to build appropriate systems and reverse the cycle of dependency within aboriginal communities. Rapid social change and the death of more aboriginal elders each year add to the urgency of documenting and increasing the use of traditional knowledge.

The value of traditional knowledge is also becoming recognized outside aboriginal communities in the Northwest Territories and internationally as having modern relevance and application, particularly in efforts to responsibly manage the environment and renewable resources.

At the 30th annual meeting of the Canadian Commission for UNESCO (the United Nations Educational, Scientific and Cultural Organization) in Yellowknife in 1988 the Leader of the Government of the Northwest Territories, Dennis Patterson, acknowledged that there is a "wide spectrum of areas where traditional knowledge may have an influence on government policy and programs." He established the Working Group on Traditional Knowledge in October, 1989 to define traditional knowledge, examine its current and potential use, and identify obstacles and solutions which will increase its influence in northern society.

## The Meaning of Traditional Knowledge

The traditional knowledge of northern aboriginal peoples has roots firmly based in the northern landscape. Traditional knowledge offers a view of the world, aspirations and an avenue to "truth" different from those held by Euro-Canadians whose knowledge is based largely on European philosophies.

> ***Traditional Knowledge*** is knowledge that derives from, or is rooted in the traditional way of life of aboriginal people. Traditional knowledge is the accumulated knowledge and understanding of the human place in relation to the universe. This encompasses spiritual relationships, relationships with the natural environment and

the use of natural resources, relationships between people, and, is reflected in language, social organization, values, institutions and laws.

*Kasmir Nutarassungniq drumming with Luci Tasseor, Meg Kuksuk, Elizabeth Nibjoarsi, Luci Qiquaq and Annie Sewoee, Arviat.*

## The Current Use of Traditional Knowledge

Efforts to determine in a comprehensive manner the current use of traditional knowledge were hampered by the lack of time available to the Committee to do the necessary research, and a lack of common understanding about traditional knowledge, how it is transmitted, its role in northern society, or appropriate ways to integrate it.

The use of traditional knowledge is clearly increasing within the NWT. The Science Institute of the Northwest Territories, the Departments of Education, Culture and Communications and Renewable Resources, and Arctic College and the Dene Cultural Institute, are among the institutions attempting to use the traditional assumptions, values, perceptions and information which aboriginal societies have to offer. While standards have to be flexible to accommodate a variety of situations, activities and the desires of aboriginal peoples and communities, guidelines on appropriate use of traditional knowledge are essential to provide direction and for the monitoring and evaluation of efforts by both government and non-government agencies.

## The Potential Use of Traditional Knowledge

The attempts to date to use traditional knowledge have not yet met the aspirations of aboriginal peoples, who make up a majority of the NWT population. Further potential exists in all institutions, in the laws and policies which affect the development of programs and services.

Aboriginal elders who participated in the work of the Ministerial Committee suggest that the preservation and appropriate use of traditional knowledge must become a guiding principle for all laws, policies, programs and services. The influence and use of traditional knowledge must be substantially increased within the territorial government if it is to reflect the people it serves. Elders identified priorities for increasing the influence of traditional knowledge. They want schools to educate young people in both the traditional and Euro-Canadian knowledge systems, and social services and justice systems to provide opportunities for elders to resume their traditional responsibilities in maintaining social harmony in their communities. Elders want community and territorial leaders to consult them for advice and they want institutions to reflect aboriginal values. Elders

also place importance on having their view of the world, their values and their traditional lifestyles documented for use today and by future generations.
Identifying potential areas of traditional knowledge use and its appropriate application must involve the people affected, holders of traditional knowledge, aboriginal cultural organizations and in some cases more than one government department and level of government.

**Principles for the Preservation and Use of Traditional Knowledge**

The following principles provide a framework for detailed recommendations. The Ministerial Committee believes these principles should guide both government and non-government organizations in their efforts to increase the influence of traditional knowledge in northern society.

1. All laws, institutions, programs and research have a cultural base.

2. GNWT programs and services should be delivered according to the manner, values, customs and knowledge of the people being served.

3. Effective northern government and a socially and economically healthy society is best achieved by incorporating traditional knowledge into decision-making.

4. Decision making should rest as closely as possible with those affected.

5. The GNWT recognizes the urgency of preserving the traditional knowledge of the north.

6. Traditional knowledge can best be preserved and promoted by aboriginal people.

7. Traditional knowledge is best preserved through use.

8. Knowledge bases must be recognized and actively supported in order for them to grow and flourish.

9. The use of traditional knowledge concepts depends on the maintenance of aboriginal languages.

10. Oral tradition is a reliable source of information and knowledge.

11. Cultural groups are best able to identify holders of their traditional knowledge.

**Obstacles to the Use of Traditional Knowledge**

The integration of traditional knowledge into northern society currently relies on individual initiative, abilities and priorities, or the strength of community pressure. There is no formal commitment or support for balancing the use of traditional knowledge with Euro-Canadian goals, priorities, structures or institutions. Support is lacking in terms of both financial resources and personnel with responsibility to co-ordinate the efforts of government and non-government organizations.

The use of traditional knowledge at the political level is limited without a formal avenue for elders to provide advice. Increased representation of aboriginal people in institutions does not guarantee the use of traditional knowledge in decision making.

*Don Lafferty from Fort Rae at the opening of the Northern Heritage Center, Yellowknife.*

Despite the aboriginal majority in the NWT population, there is widespread ignorance about traditional knowledge, why it is important to promote its use, or its potential benefit for northern society. There is a need for education and discussion about traditional knowledge concepts and its possible use among the general public, as well as among government employees who influence the development of laws, policies and programs.

There are few opportunities for holders of traditional knowledge and professionals or scientists to exchange information which would increase their understanding of different forms of knowledge and the values and perceptions which they produce. The existing lack of understanding of traditional knowledge can contribute to perceptions that it is unsubstantiated folklore and to a lack of respect for holders of traditional knowledge.

Appropriate use of traditional knowledge, in schools and elsewhere, relies on information about traditional perceptions, ways of living and values. There is a shortage of research and documentation of traditional knowledge. Such research can be a sensitive matter and no guidelines for how it should be conducted. There is a lack of access to research which has been completed or information about successful attempts to use traditional knowledge. Research in aboriginal languages has not contrributed to the documentation of traditional knowledge.

Promotion of traditional knowledge is primarily the responsibility of aboriginal peoples. However, there are inadequate resources available for aboriginal people to effectively increase their own use of traditional knowledge or to increase its influence in government and other institutions. Finally, support for the increased use of traditional knowledge is hindered by the lack of solid information on the political, social and economic benefits it can potentially provide to northern peoples.

## RECOMMENDATIONS

The Ministerial Committee believes it will be a long-term process to have traditional knowledge recognized and used equally with other forms of knowledge in the north. Its recommendations are intended to facilitate that process and foster a climate of mutual respect and confidence in the future among all peoples within the NWT.

Most of the Committee's recommendatons focus on the territorial government. The GNWT regulates or provides services in the areas where the absence of traditional knowledge has the most impact and in some cases its actions can hinder or directly oppose efforts by elders, parents or community leaders to increase the use of traditional knowledge.

The Ministerial Committee recommends that:

1. The GNWT issue a Declaration of Recognition and Support for Traditional Knowledge which commits the GNWT to:

   a) Recognize that there is a cultural base to all institutions, laws and policy;
   b) Agree on a definition of traditional knowledge for internal use and as a guideline for GNWT programs, laws and policy, as well as GNWT support of its use outside of government;
   c) Apply traditional knowledge, as defined, within its laws, policy, programs, services and constitutional development initiatives, in co-operation with aboriginal organizations;
   d) Designate the Department of Culture and Communications and the Aboriginal Rights and Constitutional Development Secretariat as the lead agencies within the GNWT to co-ordinate traditional knowledge initiatives, policy, and legislation.

2. Departmental commitment to traditional knowledge be expressed by the immediate designation of a traditional knowledge co-ordinator within each department to co-ordinate legislative amendments, policy development, implementation plans and day-to-day activities related to traditional knowledge initiatives, and that appropriate resources be identified for this purpose.

3. The Legislative Assembly work co-operatively with the aboriginal cultural organizations to support and encourage the establishment of a Territorial Elders Council, whose members will be people acknowledged within their communities as holders of traditional knowledge. The Council will be recognized as a traditional knowledge advisory body to Members of the Legislative Assembly on constitutional development, legislation and policy, and will be provided the resources necessary to carry out this role.

   Support be provided for community and regional Elders Councils. By their example and encouragement, the GNWT and aboriginal cultural organizations will urge their employees, other levels of government, non-government organizations, and private industry to seek the advice of Elders Councils on the appropriate application of traditional knowledge within their institutions.

4. Nominations be sought from the appropriate Elders Council for the purposes of guaranteeing traditional knowledge representation on all government boards, agencies and committees.

5. A comprehensive education and promotion campaign, aimed at the general public, be developed and implemented by the GNWT, aboriginal cultural organizations and the Territorial Elders Council. Such a campaign should address the following:

a) Increasing understanding and pride in traditional knowledge;
b) Education about how traditional knowledge is passed on;
c) Education and promotion designed to inform and create discussion about the possible practical applications of traditional knowledge to solve current northern problems;
d) Promoting careers relating to the research, documentation and use of traditional knowledge;
e) Proclamation of a week each year to recognize and honour the contributions of traditional knowledge to northern society.

*John Tetso, Slavey Language Project Co-ordinator with daughter Charolette and Irene Tetso and Elsie Rink, Fort Franklin.*

6. The GNWT works co-operatively with aboriginal cultural organizations to develop and deliver mandatory traditional knowledge awareness training for all GNWT employees, from junior to senior levels. Such training should be progressive, increasing in intensity and specialization as appropriate, and where possible be land-based using traditional teaching and learning approaches.

7. The Science Institute of the Northwest Territories mandate be amended to include:

a) Collecting and distributing research results and documentation on traditional knowledge and its use;
b) Acting as a central agency for the deposit of traditional knowledge information;
c) Developing appropriate cataloguing and annotated computerized bibliographies to provide access to, and encourage the distribution of traditional knowledge information;
d) Establishing a community-based network within the NWT public library system for acquiring and distributing traditional knowledge information;
e) Seeking money available to non-government organizations to support these activities.

8. The GNWT and aboriginal cultural organizations require their employees to make all traditional knowledge information and research available to the Science Institute of the Northwest Territories.

9. The GNWT, the Science Institute of the Northwest Territories, aboriginal cultural organizations and the Territorial Elders Council develop and implement a policy for the research and documentation of traditional knowledge and its use. The issues addressed by the policy should include, but not be limited to:

   a) The practical, widespread use of research and documentation, including curriculum development;
   b) Avoiding duplication of efforts and efficient allocation of resources;
   c) Ownership and copyright of traditional knowledge;
   d) Methods of conducting research with elders;
   e) Standards of payment for traditional knowledge research informants, teachers and consultants;
   f) Training of community researchers;
   g) Inclusion of documentation of traditional knowledge and sharing of information as part of GNWT departmental mandates.

10. The mandate of the Department of Education's Centres for Teaching and Learning be expanded to include research and documentation of traditional knowledge for the purposes of developing culturally-based curriculum, programs and learning materials, and that the necessary resources be allocated for this purpose.

11. The contributions of aboriginal cultural organizations, communities and individuals in researching and documenting traditional knowledge and in assisting the GNWT and other agencies to appropriately use traditional knowledge, be recognized through increased GNWT financial resources to support these initiatives.

12. The GNWT Aboriginal Languages Implementation Plan must recognize the essential role of aboriginal language fluency and literacy in revitalizing and increasing the use of traditional knowledge.

13. The GNWT, the Territorial Elders Council, aboriginal cultural organizations and the Science Institute of the Northwest Territories co-operatively ensure opportunities are provided for professional exchanges among traditional knowledge holders and scientists and professionals.

14. GNWT employees who pursue traditional activities be accommodated through such means as job-sharing, seasonal work schedules, decentralization of positions, and provisions for aboriginal language and traditional knowledge educational leave.

15. The GNWT develop, in co-operation with the Territorial Elders Council, annual awards recognizing the contribution to northern society of holders of traditional knowledge.

16. The GNWT, the Territorial Elders Council, the Science Institute of the Northwest Territories, and aboriginal cultural organizations jointly advocate and lobby the appropriate federal departments to remove barriers to the successful use of traditional knowledge within the NWT. Specific concerns which must be addressed include:

   a) An exemption for NWT elders from Income Tax and/or Canada Pension Plan Act provisions and other areas which financially penalize elders paid as research respondents, teachers, or consultants on traditional knowledge;

b) Access by northerners to artifacts and research relating to traditional knowledge;
c) The appropriate balancing of the contributionsof traditional knowledge and other forms of knowledge in the distribution of awards to northern residents or others who have contributed to northern society;
d) Adherence of federally-supported research to the traditional knowledge research guidelines, as established within the NWT.

*Delta Drummers and Dancers.*

17. A Traditional Knowledge Co-ordinating Committee be established with representation from departmental co-ordinators, aboriginal cultural organizations, the Territorial Elders Council and the Science Institute of the Northwest Territories, with a mandate to co-ordinate implementation and monitoring initiatives to increase the use of traditional knowledge within the NWT.

And, that the Ministerial Committee onTraditional Knowledge continue its work on aninterim basis until the GNWT responds to this report.

18. Four people be seconded and dedicated to increasing the use of traditional knowledge within the NWT, along with adequate operations and maintenance money to support these positions. And, that these positions be made permanent pending the outcome of a review at the end of three years.

    Two of these people be dedicated to the Science Institute of the Northwest Territories to co-ordinate the collection, organization and distribution of information related to traditional knowledge, and to fundraise for the traditional knowledge information system.

    And, two people within the GNWT, become full-time traditional knowledge co-ordinators, one within the Department of Culture and Communications, and the other within the Aboriginal Rights and Constitutional Development Secretariat. These people will co-ordinate the research and writing of a government-wide traditional knowledge policy and legislation, and liaise with government departments, Elders Councils and aboriginal cultural organizations.

19. The Traditional Knowledge Co-ordinating Committee identify the present and potential financial, political and social benefits of traditional knowledge use.

20. The GNWT sponsor an independent study of the current and potential use of traditional knowledge within the NWT, with terms of reference developed by the Traditional Knowledge Co-ordinating Committee.

# INTRODUCTION

The survival of Inuit, Inuvialuit and Dene depended for thousands of years on their knowledge, special relationship with their environment, their ways of organizing themselves, and their values. Traditional knowledge was passed on from one generation to the next. It was based on thousands of years of observation and testing.

In the relatively recent history of the Northwest Territories, the assumptions and accumulated knowledge of Euro-Canadians have come to form the basis for most of the institutions, laws, programs, activities and policies of both government and non-government organizations.

While physical survival is no longer a daily struggle, northern aboriginal peoples have become aware that the preservation and continued use of their traditional knowledge is fundamental to their cultural survival as distinct peoples in the modern world.

The majority of the population of the Northwest Territories is aboriginal. Despite their numbers, Inuit, Dene, Metis and Inuvialuit residents have had limited success in incorporating their world view, aspirations, assumptions and ways into the institutions operating in the north.

## A Matter of Urgency

Preserving traditional knowledge has become a matter of urgency. More and more aboriginal elders die each year without passing on their traditional knowledge to younger generations. The preservation and use of traditional knowledge is threatened by rapid social change and the difficulty aboriginal peoples have in controlling the pace and direction of change in their lives. As well, the current economic situation and necessity for the NWT to pay more of its own way mean there is no longer money for programs or solutions to problems which are inappropriate for the majority of northern residents.

Just one example of the economic and social cost of ignoring aboriginal values and knowledge is the construction of Edzo 20 years ago. The costs of building a new community were enormous. As predicted by Dogrib leaders during the numerous community meetings prior to the move, the majority of people refused to move to Edzo, away from Fort Rae and easy access to their fish nets, other renewable resources, and their traditional travel routes.[1] The social disruptions of building Edzo continue to this day and include the bussing of Rae students 24 kilometres to school. In the meantime, huge new investments have resolved the original public health and other problems in Fort Rae.

Attempted community moves are perhaps the most dramatic and costly examples in the north of failures to recognize and accommodate the perceptions and aspirations of aboriginal peoples. Within northern institutions there continues to be little success in accommodating the goals, priorities and assumptions which result from the differing world view of Inuit, Dene, Metis and Inuvialuit. The social provisions aboriginal peoples have negotiated in final and tentative land claims agreements, on-going demands for self-determination, and the nature of the unresolved social, economic and political problems within the north illustrate this lack of success.

## Northern and International Recognition of Traditional Knowledge

The pressure to formally recognize and increase the use of traditional knowledge within public institutions is growing, not only in the Northwest Territories, but around the world in areas where aboriginal people have become marginalized from the dominant society. The proposed current draft of a Universal Declaration on the Rights of Indigenous Peoples recognizes the need to promote and protect the rights and characteristics which stem from indigenous history, philosophy of life, traditions, culture, and legal, social and economic structures.

*Charlie Neyelle, Fort Franklin*

Aboriginal rights struggles focus on the connection between traditional knowledge and aboriginal aspirations for self-determination, and maintaining distinct identities and cultures. It is becoming widely accepted that traditional knowledge can be of practical and valuable assistance in solving local and global problems, often at a savings of public money.

Political and financial costs have been associated with failures to acknowledge and accommodate traditional systems of wildlife management.[2] A comparison of crime patterns among aboriginal people in Manitoba between 1970 and 1984 found a decrease in crime rates in communities which had resumed traditional methods of social control, and increased their participation in crime control and prevention.[3]

International interest in traditional knowledge was fuelled by the 1980 ***World Conservation Strategy***, which suggested part of the means of achieving sustainable development lies in traditional knowledge as an important source of ecological information, and in the direct involvement of local people in managing natural resources. The 1987 Bruntland Report, ***Our Common Future***, echoed this approach. It identified aboriginal communities as "repositories of vast accumulations of traditional knowledge and experience" which can teach the rest of society much about sustainably managing very complex ecological systems. The Bruntland Report clearly acknowledged aboriginal institutions as crucial to the ability of aboriginal peoples to maintain harmony with nature and the environmental awareness which characterizes the traditional way of life.

In 1988, NWT Government Leader Dennis Patterson interpreted the Report as emphasizing the importance of traditional knowledge and the leadership role it must play in "saving a planet on the brink of ecological destruction."[4]

At the 30th annual meeting of the Canadian Commission for UNESCO held in Yellowknife, Mr. Patterson announced his intention to establish a traditional knowledge working group in the NWT. The use of traditional knowledge in managing the environment and renewable resources is just a first step, he said. "There is a wide spectrum of areas where traditional knowledge may have an influence on government policy and programs."

In October, 1989 the Department of Culture and Communications was directed to coordinate the efforts of the Traditional Knowledge Working Group; (For Terms of Reference see Appendix A) and its first meeting was held in February, 1990.

The Working Group involved aboriginal elders, the primary holders of traditional knowledge, in its meetings, through consultation on an individual basis, and in reviewing a draft of this report. Elders were enthusiastic about the opportunity to express their opinions, work together with elders from other cultures, and were willing to accept their share of responsibility for passing on traditional knowledge.

They shared their ideas on the importance of traditional knowledge, how its current lack of recognition affects both the young and the old, and how it could be integrated into the GNWT and non-government organizations. Some of the elders' suggestions for using traditional knowledge would require structural changes to government which are beyond the mandate of the Working Group. These are therefore not reflected in the recommendations.

## THE MEANING OF TRADITIONAL KNOWLEDGE

The lack of common understanding about the meaning of traditional knowledge is frustrating for those who advocate or attempt in practical ways to recognize and use traditional knowledge. For some, traditional knowledge is simply information which aboriginal peoples have about the land and animals with which they have a special relationship. But for aboriginal people, traditional knowledge is much more. One elder calls it "a common understanding of what life is about."

Knowledge is the condition of knowing something with familiarity gained through experience or association. The traditional knowledge of northern aboriginal peoples has roots based firmly in the northern landscape and a land-based life experience of thousands of years. Traditional knowledge offers a view of the world, aspirations, and an avenue to "truth," different from those held by non-aboriginal people whose knowledge is based largely on European philosophies.

Typical of the knowledge systems of other cultures, traditional knowledge is value-laden. Values universally influence the pursuit of knowledge and the perceptions of cultures. The Working Group has therefore not attempted to separate values and understandings from science, or what one knows, in its definition of traditional knowledge.

Traditional knowledge influences the way aboriginal people choose to run their lives. It also influences one's sense of self and how one presents oneself to others. Traditional knowledge, including beliefs and skills, must be recognized and used by aboriginal people for them to be assured a future place, as defined by themselves, within northern society.[5]

The Working Group endeavoured to develop a definition which will enhance both the understanding of traditional knowledge, and its use within the Northwest Territories.

***Traditional Knowledge*** is knowledge that derives from, or is rooted in the traditional way of life of aboriginal people. Traditional knowledge is the accumulated knowledge and understanding of the human place in relation to the universe. This encompasses spiritual relationships, relationships with the natural environment and the use of natural resources, relationships between people, and is reflected in language, social organization, values, institutions and laws.

*Jim Harrison (former) UNESCO president with Joe Mantla, Rae.*

The term "local knowledge" is sometimes used and intended to mean the local expression of traditional knowledge. At other times it refers to knowledge which is geographically based, rather than culturally based. This might be local, but perhaps non-aboriginal, knowledge about the location of berry patches within a specific community. The Northwest Territories Sustainable Development Policy refers to "local knowledge, values and experience," without defining local knowledge. The potential for confusion has prompted the Working Group to suggest a definition of local knowledge.

***Local Knowledge*** is a body of knowledge specific to a geographical location or period of time and may be closely intertwined with traditional knowledge.

## THE CURRENT USE OF TRADITIONAL KNOWLEDGE

One of the tasks of the Working Group was to report on the current use of traditional knowledge within specific government departments and non-government organizations.

Attempts were made by Committee members to obtain and present such information on behalf of the departments or organizations they represent. Such research was severely limited by: the lack of awareness and agreement on what is the traditional knowledge of northern aboriginal peoples; the absence of agreement on what constitutes use of traditional knowledge; and, time constraints.

Few departments or non-government organizations have addressed traditional knowledge in a general way, let alone researched how it is transmitted, its role in northern society, or developed implementation strategies for its use. While the use of traditional knowledge is increasing, it is difficult to determine where it is being integrated when mandates and activities are expressed in several different terms, such as community consultation, cultural relevancy, preservation and promotion of culture, and promotion of cultural diversity. These contrast sharply to the annual reports of ***The Science Institute of the Northwest Territories*** which explicitly recognize traditional knowledge, and to one of the Institute's objectives which is overcoming the obstacles to collaboration between western science and traditional knowledge.

While it is unable to provide a comprehensive statement of research on current use, the Working Group offers specific examples of attempts to use traditional knowledge within some institutions in the Northwest Territories.

*Going Fishing, a cross-cultural science camp for young students, has been operated annually by the Science Institute of the Northwest Territories since 1989. It brings together Dene elders, government biologists and conservation specialists who teach both traditional and Euro-Canadian knowledge about fish, fishing and the use of this natural resource. The sharing of information, values, skills and understandings is not only with students, but also between the Dene and non-aboriginal instructors.

The land-based camp project has been recognized by UNESCO (the United Nations Education, Scientific and Cultural Organization) as an official activity of the UN's World Decade for Cultural Development. Two camps, one in the Baffin and one near Yellowknife, are planned for 1991.

*The Kw'atindee Bino Community Teacher Education Pilot Project based in Edzo has also been recognized as a Decade for Cultural Development activity. The Department of Education pilot project is open to aboriginal language speakers and uses alternative teaching methods. Its heavy emphasis on practical teaching means it could be delivered in communities rather than on the campus of an educational institution. Its aim is to develop the aboriginal language, cultural and other skills required of teachers to successfully work within the social realities found in small northern communities.[6]

*The ethno-archaeological work carried out co-operatively by archaeological staff of the Department of Culture and Communications and Dene in the Mackenzie Valley is a first step toward projects initiated by the Dene themselves to examine their past.

Elders have participated in the field work offering insights which have increased the accuracy of findings and approaches by archaeologists. A field school for Dene students was developed at Drum Lake in 1985 and 1986, using the traditional Dene teaching method of observation. As well as creating capable field assistants, the training goals include creating community-based heritage advisors who can assist the Dene to take a larger role in managing their cultural resources. To spread information about the field work and training to other residents within regional communities, videos have been produced in co-operation with the Department of Culture and Communications Language Bureau and Film and Television Unit.[7]

*The Dene Cultural Institute was instrumental in the establishment of the Denendeh Elders Council in 1989. Efforts to support the Council are consistent with the

Institute's mandate to promote aboriginal culture, language, identity and values. The Dene Cultural Institute seeks advice from the Denendeh Elders Council, and follows its direction in developing priorities and workplans.

*The Department of Renewable Resources is incorporating into the Caribou Management Plan for Southampton Island traditional knowledge on caribou population trends obtained through interviews with Inuit harvesters. Some interviews, for example, attempted to find out if Inuit had knowledge of any advance signs of a decline in caribou populations on Coates Island. The objective was to see if there was any way to anticipate future population declines. Inuit hunters reported changes in the behaviour of the caribou and in the contents of their stomachs. The information tied in with what biologists themselves would look for, a fact that was illuminating for both the biologists and the Inuit hunters.

*Peter Okpik and George Kamookok, Koka Lake, Gjoa Haven.*

*Arctic College's Environmental Technology Program at the Nunatta Campus in Iqaluit has begun a Traditional Knowledge Project together with the Native Studies Program of Trent University. Attempts will be made to involve Inuit elders and community members in developing and delivering curriculum. Documentation has already begun on Inuit science philosophies and Inuktitut names for animals, resource harvesting techniques and places. It is expected that increasing the traditional knowledge component of the Environmental Technology Program will make modern science easier to understand if it relates to the knowledge students already possess. It should also help students to translate scientific concepts to people within their communities.

*The Department of Culture and Communications Language Bureau seeks the advice of elders in developing aboriginal language words and terms to express concepts in the areas of health, science and the law. The objective is to improve the accuracy and quality of the translation of these concepts into aboriginal languages. To involve a wider selection of elders and other community residents in the development of terminology, the Department continually solicits feedback on new terms. The additional input is considered, and information about new aboriginal language terminology distributed annually to communities.

These few examples of the use of traditional knowledge illustrate attempts to reaffirm what aboriginal people know, their perceptions and values. They acknowledge that traditional views and information have value in today's world.

## Assessing Traditional Knowledge Use

The use of traditional knowledge is increasing within the Northwest Territories beyond the few examples highlighted above. In the absence of any generally accepted criteria for determining appropriate use, it is difficult to assess where it is being used successfully. Examples of use provided to the Working Group raised a number of issues.

### Co-Management Boards

The most extensive attention to traditional knowledge has so far been in the area of environmental knowledge and resource management. Such traditional knowledge, its role, and attempts to incorporate it into state systems, in Canada and elsewhere, have been widely documented. Several co-management regimes for wildlife and other resources have been established. Wildlife management boards, seen as a combination of aboriginal and state systems, are attempts at using traditional knowledge which have improved communication and co-operation between hunters, aboriginal communities, biologists and wildlife managers.

Co-management boards have been disappointing in other respects. The burden often still rests with individuals, outside and within government, to argue the case for the use of traditional perspectives and information, without the resources which support other approaches. Current co-management systems do not use traditional knowledge in decision making, have advisory powers only, and are hampered by being simple attachments to existing systems. This restricts changes in the direction of research and in the assumptions about wildlife management which are the basis for activities and decision making. Aboriginal input can be seen as limited to validating government programs and priorities.[8]

### Aboriginal Representation

Another issue surrounding use of traditional knowledge is aboriginal representation on boards, elected bodies, or within staff complements. Since not all aboriginal people are holders of traditional knowledge, participation of aboriginal people does not guarantee the use of traditional values, perspectives, information or assumptions. At the same time, unfamiliar or culturally inappropriate structures reduce the influence of aboriginal people capable of transmitting and encouraging the use of traditional knowledge.

### Research and Documentation

While research and documentation of traditional knowledge do not constitute use as such, they pave the way for successful implementation. Initiatives such as those of the Dene Cultural Institute in the areas of medicine, justice and environmental traditional knowledge research are critical to successful future attempts to use traditional healing, social control or resource management methods and philosophies.

## Summary

The use of traditional knowledge happens at different levels. It can be specific and formal or informal and diffuse. Appropriate use will depend on the situation, activity,

the requirements of various institutions and most importantly, the wishes of the aboriginal people affected. Some aspects of traditional knowledge may be inappropriate in at least some situations or for some communities.

*Cecilia Naedzo with young people, Fort Franklin.*

The level of traditional knowledge use will determine whether the change occurs in goals, how decisions are made, how programs are delivered and why, and in the results. By including information about traditional Inuit lifeways within classrooms, Inuit students may become more familiar and confident about their culture. Incorporating land-based education into school curriculum might go further to meet the objectives of many Inuit parents that school prepare students to not just be responsible adults, but give them a strong sense of what it means to be an Inuk in a northern settlement. Students should be capable of success in both worlds that the north has to offer.[9]

It will be a long-term process to have traditional knowledge recognized and used equally with other forms of knowledge in the north. Ideas about what constitutes use of traditional knowledge may change over time. Criteria have to be flexible to accommodate a variety of situations, activities and desires on the part of aboriginal peoples and communities. Holders of traditional knowledge must work together with government and non-government organizations to examine not just traditional concepts and use, but also the structures currently in place.

Information on how traditional knowledge is being used is necessary in the short term. It can provide models and ideas for both individuals and institutions. As well, future increases in use cannot be measured without a current information base for comparison.

## THE POTENTIAL FOR THE USE OF TRADITIONAL KNOWLEDGE

Although the use of traditional knowledge is increasing within both government and non-government organizations, aboriginal people, especially elders, are clear that the existing systems which affect their lives are still unable to provide the stability they want to see in their communities.

The use of traditional knowledge in northern institutions will have to increase to meet the demands by aboriginal peoples to regain control over social change and the evolution of their cultures. The Inuvialuit Final Agreement on a land claim for the Western Arctic and Agreements in Principle negotiated by the Dene and Inuit have highlighted some potential areas for using traditional knowledge in northern institutions. The Tungavik

Federation of Nunavut agreement in principle if ratified, for example, gives Inuit the opportunity to participate in developing social and cultural policy and designing programs and services in the Nunavut Settlement Area. It will also oblige the government to reflect Inuit goals and objectives in social and cultural policies, programs and services. The negotiation of these provisions says a great deal about how such current government programs are perceived by Inuit negotiators.

The Working Group was unable to research in a comprehensive way potential uses of traditional knowledge within the specific institutions they represent. In many cases the constraints which limited research on the use of traditional knowledge came into play - the lack of time, resources and common understanding of traditional knowledge. It also became clear that potential use exists in more than just program areas. Indeed, increased use of traditional knowledge is required in the institutions themselves, and in the laws and policies which affect the development of programs.

Whether the suggestion is revisions to the Education Act which formally identify elders as traditional knowledge educators, or acknowledging that the environmental knowledge of aboriginal residents is equally valid as that of scientists in environmental impact assessments, potential uses of traditional knowledge cannot be identified in isolation.

The specific people affected by changes to our current institutions, holders of traditional knowledge, and in many cases several departments or levels of government must be part of identifying potential areas of use, priorities and deciding how aboriginal assumptions, perceptions and values can be applied most appropriately.

To date, there has been inadequate research to determine potential areas where traditional knowledge can be used, or how that potential can best be realized. For example, the chief coroner for the NWT may well be able to integrate aboriginal values and knowledge to increase the effectiveness of her policies and work. However, there is inadequate information on traditional knowledge about death and dying among the Inuit, Dene, Inuvialuit and Metis on which to propose specific changes.[10]

The approach of both government and non-government organizations should be one where it is assumed that there is potential to integrate traditional knowledge in all decisions and programs affecting northern aboriginal peoples. The challenge facing aboriginal people and non-aboriginal northerners is to openly examine and record traditional values and approaches, as well as the Euro-Canadian social and institutional structures. Balancing the use of traditional knowledge with other forms of knowledge will be a long-term developmental process. It requires a long-term commitment from aboriginal peoples and the institutions operating in the north.

**The Priorities of Elders**

The elders who participated in the work of the Working Group were clear that traditional knowledge is not something that can be integrated into laws, policies, decision making or programs in a piecemeal manner. "We've got to make it more concrete, where it becomes more of a statement, so that it becomes a guiding principle for anything that has to be done."[11]

The statements below are the priorities for the use of traditional knowledge identified by the elders working with the Committee.

## Education

***Traditional knowledge should be formally included as part of the education of young people. The goal must be to educate young people so that they will be able to live in both the traditional and Euro-Canadian worlds.***

Elders place a great deal of importance on the education of young people. However, parental and community support for schools and students is contingent on community and parental aspirations for their children being met by the system. Those aspirations include the ability of young people to appreciate, understand and live a life which incorporates traditional values, thinking, customs and culture while participating in the industrial labour force within a rapidly changing world.

*Spence Bay Museum.*

A recent survey on education by the University of Waterloo within six Dene communities found a high degree of similarity between the educational goals of Dene students and adults. The students and adults interviewed agreed that education should provide students with an understanding and ability to function in both the Dene and Euro-Canadian worlds.

Elders want their children to be teachers, doctors and lawyers, but success, whether on the land or in a profession, depends on students having a strong sense of who they are, and where they have come from. In the words of one elder: "Those who are aware and who are in school usually receive a good education and use it wisely, but those who get an education without having the consciousness and the level of understanding towards life are different, and they end up destroying what they are trying to build."[12]

The entire educational system must confirm and validate the experiences and knowledge of aboriginal learners, as well as the cultural context in which those experiences and knowledge exist. If schools generate respect for elders and community leaders, they consequently increase the likelihood of compliance with traditional social norms within communities. Increasing the involvement of elders and local people in schools would make the teacher another authority figure, rather than a replacement for traditional ones.

Elders told the committee that traditional knowledge must be integrated into the curriculum and teaching materials so that it will be part of the schools, whatever the cultural background of the teacher. When possible, formal education should include traditional on-the-land activities. Elders say that this experience is the best way for young people to appreciate and understand the relationship between the traditional lifestyle and the

knowledge and value system it has produced. As well, they stress the practical value of learning basic survival skills - where the good campsites and trails are, how to build a signal fire, the location of areas where there is always thin ice in winter.

Many members of the generation now having children of their own lack a basic understanding of traditional knowledge. Elders are concerned that opportunities be made available for adult education in this area. "We don't really feel comfortable in giving them the responsibility of enhancing and preserving the culture and carrying it on. They are not ready. How do you give something as big as that away to somebody who is not responsible, especially to themselves."[13]

### Leadership

*Government leaders must follow more closely the traditional ways for the future of our young people.*

The leaders in communities and at the territorial level are the role models for young people. The degree to which traditional knowledge is reflected in the attitudes, actions and values expressed by leaders influences not only their decisions and laws, but also the respect for, and use of traditional knowledge within families and communities.

### The Role of Elders

*Elders need to have a strong voice with respect to traditional knowledge. MLAs should recognize, encourage and financially support the efforts of elders willing to actively promote and teach traditional knowledge.*

The Working Group was told that while many elders attempt by example and teaching, to pass on their traditional values, understandings, and skills, they want a formal advisory role, support, encouragement, and financial assistance for their efforts to keep traditional knowledge alive.

Elders have the potential to be a valuable resource to young people, aboriginal organizations, government and communities. Many want to regain their traditional roles and responsibilities, such as providing guidance on policy and law making, teaching, and resolving conflicts and social problems.

Elders find themselves in a position where they are criticizing both elected leaders and young people. At the same time, they feel ignored and powerless to participate in decisions or give advice on how to improve things. "We can't just delegate work to educators or to government representatives. And, after delegating the work away, it seems like we sit back and watch."[14]

Elders want the opportunity for a formal advisory role, and the resources to actively participate in helping solve today's problems.

## Institutions

*Elizabeth Mercredie, Fort Smith.*

*Government should not dictate to us what our needs are. We are alive today because we were able to look after ourselves, and we survived because of our traditional knowledge. Respect for traditional ways is important so that elders will have control over their own lives.*

Elders told the Working Group that survival has always depended on co-operation, sharing and self-reliance. Traditional values and knowledge have stood the test of time. Their use guaranteed survival as a people and gave expression to the purpose and fulfilment of life. Their use remains essential today as the means for aboriginal people to regain control of their own lives.

Elders say there are a lot of different cultures on the land now, but "it's only our way of thinking that divides us."[15] By working together, institutions can be changed to accommodate traditional knowledge and thinking. Changes should respect and foster traditional values of self-reliance, co-operation, self-respect, equality, pride, and respect for the land and all living things.

## Social Problems

*Social problems should be handled within communities, with the assistance of elders, rather than separating people from the community or one another.*

Traditionally, northern aboriginal people had no choice but to solve their problems on their own within their communities. The problems of alcoholism, high rates of incarceration, family violence, and family breakdown in today's communities illustrate clearly to elders and justice and social service professionals, that the current systems are not working for aboriginal people.

"We have to start talking to one another and saying, look at this young man, this young woman is having problems. We can't just continue to have them taken out of the community, thrown away, locked away. That really hurts us."[16]

Elders want to be informed of, and help deal with problems before they become large. They are saddened that not only do young people not come to them with their problems, officials don't even inform them before taking young people to jail, or shelters outside the community. They told the committee that resolving social problems is traditionally the responsibility of elders, and they are willing to resume that role.

**Renewable Resources**

> *Because the managing of the land and the wildlife is no longer done in a traditional way and has been replaced by the government way, we do not participate in the decisions they make. This has to change.*

The Working Group was told elders cannot have their traditional knowledge about the land and animals ignored any longer. When clashes occur between government regulators and aboriginal users, because of differing information and priorities, aboriginal people begin to feel harassed.

"Then we tend to overreact and actually do the opposite of what is required under the regulations. It would be better if, in consultation with elders, they decide what rules and regulations to enforce."[17]

Elders talked about how the animals are part of their life, and given to them free, not to be studied as a curiosity, or marketed for profit. They insist that efforts at co-management must be expanded to give them more say in the use and management of resources.

**Documentation**

As well as passing on knowledge orally and by example, elders are adamant about the importance of putting in writing their view of the world, their values, and information about traditional lifestyles. Their interest is twofold; to ensure their knowledge is preserved in writing for future generations, and to increase understanding, credibility and accessibility today for the younger generation and non-aboriginal people.

Elders appreciate that not everyone can learn the traditional ways and thinking the way they did, on the land. Modern life limits opportunities for land-based activities for young people who spend so much time in schools and communities. As well, the written word is perceived as a process to legitimize traditional knowledge. "Our sons and grandsons don't know about what's in our heads. They haven't seen it. If we just tell them this is the way it used to be, they wouldn't believe it because they are taught to read, and whatever is written down is what they believe in."[18]

## PRINCIPLES FOR THE PRESERVATION AND USE OF TRADITIONAL KNOWLEDGE

The following principles provide a framework for detailed recommendations. The Working Group believes these principles should guide both government and non-government organizations in their efforts to increase the influence of traditional knowledge in northern society.

1. All laws, institutions, programs and research have a cultural base.

2. GNWT programs and services should be delivered according to the manner, values, customs and knowledge of the people being served.

3. Effective northern government and a socially and economically healthy society is best achieved by incorporating traditional knowledge into decision-making.

4. Decision making should rest as closely as possible with those affected.

5. The GNWT recognizes the urgency of preserving the traditional knowledge of the north.

*Celine Tsetta being interviewed by Margaret Mackenzie while family listens, Rainbow Valley, Yellowknife.*

6. Traditional knowledge can best be preserved and promoted by aboriginal people.

7. Traditional knowledge is best preserved through use.

8. Knowledge bases must be r cognized and actively supported in order for them to grow and flourish.

9. The use of traditional knowledge concepts depends on the maintenance of aboriginal languages.

10. Oral tradition is a reliable source of information and knowledge.

11. Cultural groups are best able to identify holders of their traditional knowledge.

## OVERCOMING THE OBSTACLES TO THE USE OF TRADITIONAL KNOWLEDGE

This section addresses the obstacles to realizing the potential for using traditional knowledge within northern institutions and recommends measures to overcome these barriers.

The major obstacles to the practical application of traditional knowledge within northern institutions relate to the lack of commitment and co-ordinated effort to act on this issue, the deficiency in information related to traditional knowledge, and to the lack of access to and sharing of the information which does exist.

Most of the Working Group's recommendations focus on the Government of the Northwest Territories. Territorial institutions provide the services or regulate the areas where the absence of traditional knowledge use has the largest impact, such as renewable resources, justice, education, health and social services.

While aboriginal people have primary responsibility for ensuring the continued vitality of their societies, often a prerequisite to their successful use of traditional knowledge is the removal of obstacles imposed by government. The efforts of elders, parents and community leaders to pass on and reinforce traditional values, lifestyles, thinking and perceptions are undermined if schools, local governments, social service policies and other government actions do not support or directly oppose these attempts.

The GNWT also plays a significant role in establishing precedents which other governments, organizations and industries, feel compelled to follow, in such areas as labour relations and employment conditions. The GNWT has a responsibility to become the model for innovative and wide-spread incorporation of traditional knowledge within the north. Its ability to represent the people it governs depends on such a commitment.

With one exception, the recommendations are directed towards government-wide action, rather than to specific departments, despite the strong and immediate overwhelming needs identified by both elders and Committee members in such areas as education and justice. While desires were expressed for such changes as core curriculum which includes traditional knowledge and traditional teaching approaches, these specific recommendations are not included in this report. The recommendations of the Working Group are intended to promote a process which over time will lead to the balancing of traditional knowledge with other forms of knowledge within the Northwest Territories. Change resulting from that process needs to involve local and regional residents and government departments more thoroughly than was possible through the Working Group.

The appropriate use of traditional knowledge would be enhanced if more decision making rested closer to those governed. This fact was recognized in discussions on northern participation in the Decade for Cultural Development during the 30th Annual Meeting of the Canadian Commission for UNESCO in Yellowknife. A summary statement dealing with education noted that "unique cultural learning will increasingly depend on community-based and local level involvement in teaching, language preservation and special schooling: this is a balance to imposed and highly structured multicultural systems."

To a large extent, aboriginal communities have over time abdicated many of their traditional responsibilities. The Working Group agrees with elders that the cycle of dependency is difficult to interrupt, but that the key to regaining self-reliance is greater control over the decisions which affect peoples' lives. Aboriginal peoples are demanding a role in developing culturally appropriate systems in which to work out their problems and ensure the continuity of their societies.

**Formal Recognition and Commitment**

While aboriginal people form a majority of the population and a majority of the elected members of the Legislative Assembly, the use of traditional knowledge is limited by government mandates which reinforce Euro-Canadian institutions and concepts. Northern institutions are based on models not derived from aboriginal cultures. It is difficult to incorporate traditional knowledge in an appropriate way into policies, programs or systems.

The Working Group heard from elders who say they have had little success in attempts to have their local school integrate traditional knowledge and learning approaches. Their experience has made them unwilling to accept simple assurances or even policy and laws which are not backed up by adequate resources. After years of talking, they say they, "are back to square one."[19]

The diversity of Inuit, Dene, Inuvialuit and Metis forms of traditional knowledge and the need for government to accommodate non-aboriginal people in service and program delivery demand flexibility in approaches, programs, laws and policy.

*Sally Karatak demonstrating drumming to Jacob Shank at the Northern Heritage Center, Yellowknife.*

Fundamental change to encourage commitment within the public service is just one example of where policy changes could increase the use of traditional knowledge. Career paths, opportunities for promotion, job evaluations and professional development must place tangible value on attitudes, skills, experience and work records which demonstrate traditional knowledge awareness and appropriate use.

Many of the attempts to use traditional knowledge, whether in a land-based learning experience for children or in archaeological field work, are the result of personal initiative, sensitivity, openness to the right to aboriginal self-determination and respect for the knowledge of aboriginal peoples. The use of traditional knowledge too often relies on the personal choice, abilities and priorities of individuals who receive little formal encouragement or support, and the strength of community pressures.

GNWT traditional knowledge initiatives, such as the writing of government-wide traditional knowledge policy must be well co-ordinated to maximize the limited available resources. The Working Group believes the Department of Culture and Communications and the Aboriginal Rights and Constitutional Development Secretariat are the appropriate agencies to co-ordinate GNWT efforts and ensure the cultural, aboriginal rights and constitutional implications of using traditional knowledge are addressed. Both the Secretariat and Culture and Communications have valuable experience working with other government departments and aboriginal organizations.

**Issue**

There is no formal or explicit commitment on the part of the GNWT, to a broad-based use of traditional knowledge or to making legislative, constitutional and policy changes which would facilitate its increased use.

**Recommendation**

1. The GNWT issue a Declaration of Recognition and Support for Traditional Knowledge which commits the GNWT to:

a) Recognize that there is a cultural base to all institutions, laws and policy;
b) Agree on a definition of traditional knowledge for internal use and as a guideline for GNWT programs, laws and policy, as well as GNWT support of its use outside of government;
c) Apply traditional knowledge, as defined, within its laws, policy, programs, services and constitutional development initiatives, in co-operation with aboriginal organizations;
d) Designate the Department of Culture and Communications and the Aboriginal Rights and Constitutional Development Secretariat as the lead agencies within the GNWT to co-ordinate traditional knowledge initiatives, policy, and legislation.

**Issue**

Commitment and co-ordination is required within each GNWT department to implement government-wide policy and initiatives, as well as develop departmental plans and co-operate in the use of traditional knowledge by other departments and non-government organizations.

**Recommendation**

2. Departmental commitment to traditional knowledge be expressed by the immediate designation of a traditional knowledge co-ordinator within each department to co-ordinate legislative amendments, policy development, implementation plans and day-to-day activities related to traditional knowledge initiatives, and that appropriate resources be identified for this purpose.

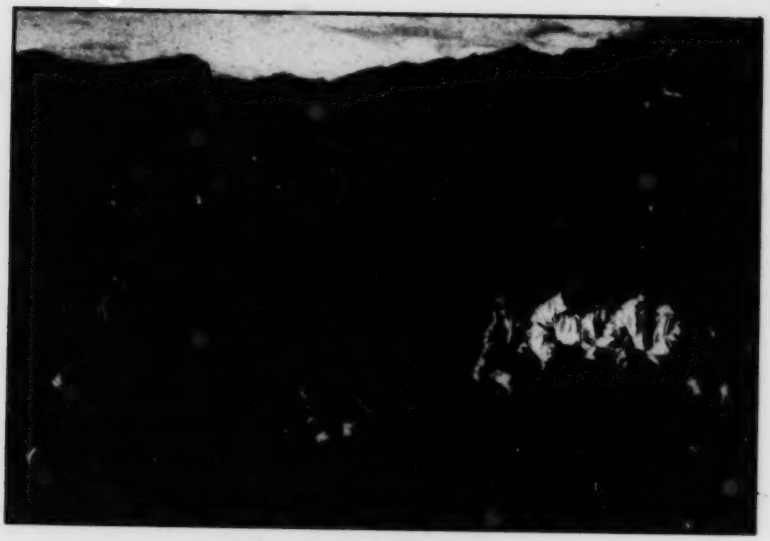
## Elders Council

Those concerned about the integration of traditional knowledge view elders as the major source of this knowledge with a critical role in maintaining the vitality of aboriginal societies and transmitting knowledge to future generations.

The summary of debates and discussions at the 30th Annual Meeting of the Canadian Commission for UNESCO included a statement about the importance of elders among aboriginal cultures. "In most non-western cultures, elders are the memories, the mythologies, and consequently, the true guides to a balanced and continued existence. Elders offer a wisdom which is too scarce and valuable a resource to squander. In light of some recent cultural tragedies — gradual erosion and loss of language, values, and most important, identity — there is a real need, an immediate need, to draw on this collective wisdom. A true leadership role for elders around the world must be created."

Currently there is no formal access to traditional knowledge at the political level, where laws and financial priorities are determined. Nor are there opportunities for elders to exercise their traditional role of providing guidance to leaders. As one elder told the Committee, "according to the laws and according to the budget, our whole life is based on that."[20]

Many elders, with much to contribute to researchers and the sharing of traditional knowledge are unwilling and uninterested in attending meetings or working within non-aboriginal systems. Members of formal elders advisory groups can help identify elders within communities who can teach or assist in traditional knowledge research as well as identify people who can provide traditional perspectives, values and knowledge to a variety of boards and agencies. Elders Council members can also provide advice on appropriate ways to approach people for assistance in understanding and using traditional knowledge.



*Elders Council, Pangnirtung.*

**Issue**

Forums for elders, the primary source of traditional knowledge, are required at the community, regional and territorial levels to influence decision making.

**Recommendation**

3. The Legislative Assembly work co-operatively with the aboriginal cultural organizations to support and encourage the establishment of a Territorial Elders Council, whose members will be people acknowledged within their communities as holders of traditional knowledge. The Council will be recognized as a traditional knowledge advisory body to Members of the Legislative Assembly on constitutional development, legislation and policy, and will be provided the resources necessary to carry out this role.

   Support be provided for community and regional Elders Councils. By their example and encouragement, the GNWT and aboriginal cultural organizations will urge their employees, other levels of government, non-government organizations, and private industry to seek the advice of Elders Councils on the appropriate application of traditional knowledge within their institutions.

**Issue**

Since not all aboriginal people are holders of traditional knowledge, aboriginal representation within institutions is no guarantee that traditional knowledge will be considered in decisions or actions. Cultural groups are are best able to identify holders of their traditional knowledge.

**Recommendation**

4. Nominations be sought from the appropriate Elders Council for the purposes of guaranteeing traditional knowledge representation on all government boards, agencies and committees.

## Creating Awareness

Despite the aboriginal majority in the NWT population, there is widespread ignorance about traditional knowledge. There is little information, discussion or opportunity to learn about the significance of traditional knowledge to aboriginal peoples, why its use in northern society is important, or about how cultures evolve.

Public discussion about the concept, principles and specific proposals to use traditional knowledge and change the way we do things is healthy and fundamental to the future social, economic and political development of the territories. In economic terms, the Northwest Territories has been compared to a Third World country because of its dependence on its natural resources and the lack of diversity in its economy. There is little appreciation that culturally it also differs from mainstream Canada.

For most non-aboriginal northerners, it is currently only informally and through individual initiative that familiarity with traditional knowledge can be acquired. The need for awareness and education extends as well to many aboriginal residents, who may want to know more about their own culture or those of other aboriginal peoples.

Many government employees are genuinely interested in incorporating traditional knowledge into their work, but are uncomfortable working with other cultures, or simply do not know the appropriate way in which to access such knowledge. Even where a group of government employees, as in the Department of Health, have expressed a desire for information about traditional healing, there are no formal opportunities to meet that need. While individuals may seek to learn traditional knowledge on their own time, opportunities, and cross-cultural "listening" skills are demanded.

Increasing the use of traditional knowledge within the NWT depends on people knowing what using traditional knowledge means, what the benefits are and for whom, where it is possible and desirable, how it can be done, and who is responsible. It also relies on the active promotion of traditional knowledge as being of equal value in today's society to other forms of knowledge.

Appropriate in-service training for government employees depends on the involvement of northern cultural organizations in the design and delivery of such training. Emphasis should be placed on the delivery methods as well as content. For example, the traditional way of learning, by experience, and a land-based location would assist government employees to understand the alienation of aboriginal people from Euro-Canadian systems. By reversing the dependencies which often exist in northern society, government employees can appreciate the difficulties which many aboriginal people, especially elders, experience trying to cope with institutions based in cultures other than their own.

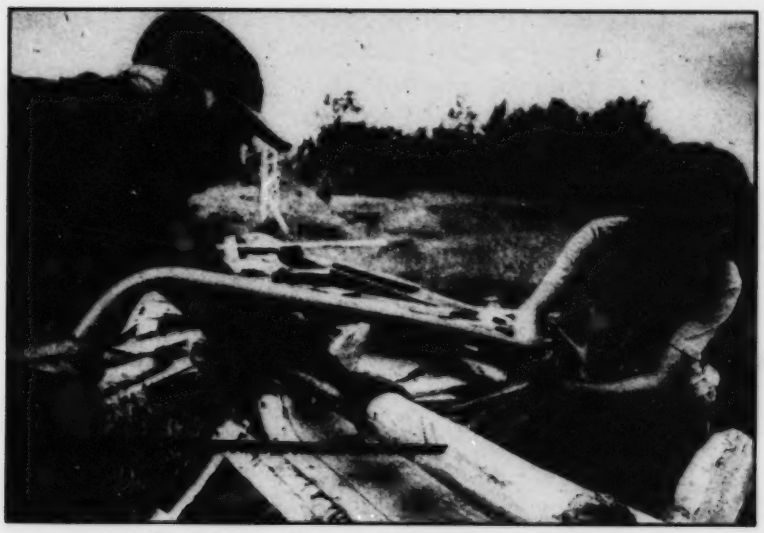
### Issue

There is a lack of education, promotion and discussion about the concept, principles, and value of traditional knowledge and proposals to increase its use and change the way institutions operate in the north.

**Recommendation**

5. A comprehensive education and promotion campaign, aimed at the general public, be developed and implemented by the GNWT, aboriginal cultural organizations and the Territorial Elders Council. Such a campaign should address the following:

   a) Increasing understanding and pride in traditional knowledge;
   b) Education about how traditional knowledge is passed on;
   c) Education and promotion designed to inform and create discussion about the possible practical applications of traditional knowledge to solve current northern problems;
   d) Promoting careers relating to the research, documentation and use of traditional knowledge;
   e) Proclamation of a week each year to recognize and honour the contributions of traditional knowledge to northern society.



*Jean Causa with grandson, Fort Providence.*

**Issue**

Efforts by the GNWT to use traditional knowledge are hampered by the lack of opportunities for its employees to receive training which could increase their understanding of traditional knowledge, how to access it, and its appropriate use.

**Recommendation**

6. The GNWT work co-operatively with aboriginal cultural organizations to develop and deliver mandatory traditional knowledge awareness training for all GNWT employees. Such training should be progressive, increasing in intensity and specialization as appropriate, and where possible be land-based using traditional teaching and learning approaches.

## Improving Access and Sharing Resources

It is difficult to use something not easily accessible, so people and institutions often do not make the effort. Until accessibility improves, the use of traditional knowledge will remain outside the mainstream of northern society.

The lack of access to information on traditional knowledge, its appropriate use, and available resource people is a major obstacle to increasing its use by people who them-

selves are not holders of traditional knowledge. For example, several government departments maintain that inaccessibility to traditional teaching and learning methods is a barrier to utilizing traditional knowledge in such areas as education, human resource development, and professional co-operation.

There is no central registry of available community sources of traditional knowledge, nor guidelines on how and when to use such a registry. It is difficult to determine what research has been done, or by whom, and to get copies or originals.

Integration efforts are ad hoc and if documented, not available for the information of all government departments or non-government organizations. This is a costly inefficiency if duplication of research, methodology, planning and program design results. Sharing as widely as possible the scarce information available is critical to reducing the costs of using traditional knowledge. A central place for collecting and storing research results and distributing such information is required to avoid duplication and improve accessibility.

The Working Group has identified an existing independent, non-profit agency, the Science Institute of the Northwest Territories, which it believes can successfully carry out this role. The Science Institute has a stated commitment to the use of traditional knowledge and credibility among both scientific and aboriginal communities. The Institute is also well placed to convey the concept that traditional knowledge is something alive and valuable in the modern world.

**Issue**

A central agency responsible for collecting and distributing traditional knowledge research results, and developing an appropirate system to improve accessibility to publications.

**Recommendation**

7. Request the Science Institute of the Northwest Territories' Board of Directors to consider amending their mandate to include:

   a) Collecting and distributing research results on traditional knowledge and its use;
   b) Acting as a central agency for the deposit of traditional knowledge information;
   c) Developing appropriate cataloguing and annotated computerized bibliographies to provide access to, and encourage the distribution of traditional knowledge information;
   d) Working with the department of Culture and Communication to establish a community-based network within the NWT public library and NWT Archives systems for acquiring and distributing traditional knowledge information;
   e) Seeking money available to non-government organizations to support these activities.

**Issue**

Traditional knowledge research and integration efforts are ad hoc and if documented, not available for the information of all government departments or non-government organizations.

**Recommendation**

8. The GNWT and aboriginal cultural organizations require their employees to make all traditional knowledge information and research available to the Science Institute of the Northwest Territories.

*Monique Providence being interviewed by Bernadette Laundry, Kakisa Lake*

**Research and Documentation**

The Working Group recognizes the key role which research and documentation can and will play in the use of traditional knowledge by both aboriginal and public institutions. The urgency of research and documentation is obvious as each year more and more elders die without passing on their knowledge. Without adequate research, information will be lost to future generations.

Aboriginal people are eager to have traditional knowledge researched and recorded. Research is critical to ensuring traditional knowledge is applied in an appropriate manner. The potential for haphazard, unsuitable, though perhaps well-meaning, use increases with a continuing shortage of solid information. Research is also required for the use of traditional knowledge in such priority areas as curriculum development, where the use of traditional knowledge is severely hampered by the lack of appropriate research. The innovative, successful and practical application of traditional knowledge within the NWT, must also be documented and awareness created of these examples territorially, nationally and nternationally.

Research is often painstakingly slow, and not all elders have the interest or ability to spend the time required to pass on their knowledge. Conflicts can emerge between aboriginal elders and the research methods of researchers from other cultures. Fear and apprehension about how traditional knowledge will be interpreted and used and the personal consequences of sharing sensitive information can also limit the openness of some holders to share this knowledge.

Research is often deemed credible only when performed by someone who has obtained a Masters Degree or Doctorate at a recognized southern university. Aboriginal northerners, while often having a distinct and underrated advantage of aboriginal language fluency and cultural sensitivity, are not recognized as capable researchers, and have inadequate opportunity to acquire and refine these skills.

Research and documentation opportunities must be identified and maximized. During aboriginal language terminology workshops, for example, elders present valuable

information which is not recorded and then must be researched at another time. A multi-disciplinary approach to research about traditional knowledge and its application should also be considered. For example, biologists may have better success investigating traditional wildlife management systems and their current use if they work together with anthropologists.[21]

Some existing research is not comprehensive and does not include databases and identified community-based resource people. The usefulness of research is undermined if the practical application of traditional knowledge is not a primary objective, or if documentation efforts are undertaken to validate or meet the exclusive needs of the existing "southern type" institutions within the NWT. Traditional knowledge must also influence the direction of research.

The criteria for northern health research, developed at the Health Research Priorities North of 60 Conference in June, 1989 in Yellowknife, could contribute to discussions on guidelines for traditional knowledge research. The conference recommendations include: that research reflect community needs and involvement; that traditional aboriginal health practices and resources be identified and incorporated into efforts to improve the health system, and, that new approaches identify, adapt and reinforce traditional values, customs and institutions which have a positive influence on community and individual self-esteem and well-being.

**Issue**

There is no policy in place for traditional knowledge research and documentation which considers the needs of holders of traditional knowledge, aboriginal societies and northern institutions.

**Recommendation**

9. The GNWT, the Science Institute of the Northwest Territories, aboriginal cultural organizations and the Territorial Elders Council develop and implement a policy for the research and documentation of traditional knowledge and its use. The issues addressed by the policy should include, but not be limited to:

a) The practical, widespread use of research and documentation, including curriculum development;
b) Avoiding duplication of efforts and efficient allocation of resources;
c) Ownership and copyright of traditional knowledge;
d) Methods of conducting research with elders;
e) Standards of payment for traditional knowledge research informants, teachers and consultants;
f) Training of community researchers;
g) Inclusion of documentation of traditional knowledge and sharing of information as part of GNWT departmental mandates.

**Issue**

The Centres for Teaching and Learning do not have a mandate or resources to conduct research, although research is required before culturally appropriate learning materials can be developed.

**Recommendation**

*Feast, Rae Lakes.*

10. The mandate of the Department of Education's Centres for Teaching and Learning be expanded to include research and documentation of traditional knowledge for the purposes of developing culturally-based curriculum, programs and learning materials, and that the necessary resources be allocated for this purpose.

## Support for Aboriginal Cultural Organizations

The Inuit and Dene Cultural Institutes, the Inuvialuit Social Development Program and the Metis Heritage Society have been established and given mandates to work on behalf of aboriginal peoples in the area of traditional knowledge use.

The cultural organizations have perhaps the greatest expertise, as well as commitment to the use of traditional knowledge of any northern institutions. They are well-placed to continue, or assume responsibilities in the areas of community researcher training, development of research and evaluation methods and guidelines, and development, or review and assessment, of educational curriculum and traditional knowledge training courses and methods.

The maintenance of cultural integrity and continuity must be motivated from within aboriginal communities. It cannot be imposed by government. However, the resources for aboriginal peoples, through their cultural organizations, to successfully participate in a partnership approach with government requires financial resources beyond those currently available.

**Issue**

The shortage of money available to carry out activities and programs frustrates the appropriate use of traditional knowledge within the cultural groups, and the ability of these organizations to work co-operatively with government and others to encourage its application elsewhere.

**Recommendation**

11. The contributions of aboriginal cultural organizations, communities and individuals in researching and documenting traditional knowledge and in assisting

the GNWT and other agencies to appropriately use traditional knowledge, be recognized through increased GNWT financial resources to support these initiatives.

**Aboriginal Languages**

Many aspects of traditional knowledge can only be expressed clearly and accurately in aboriginal languages. Some traditional concepts are expressed only in old forms of these languages, which if lost, will decrease the understanding of traditional knowledge. Translating concepts, jargon and the way information is organized within different systems of knowledge requires specialized skill and training.

Discussion on northern participation in the Decade for Cultural Development during the 30th Annual Meeting of the Canadian Commission for UNESCO in Yellowknife concluded that, "recognition of indigenous languages and legislation to guarantee their survival is necessary for maintenance of a traditional knowledge cultural base."

The inability of government and other agencies to communicate in the language of many of their clients contributes to a widening generation gap, by increasing the dependency of elders on others, and contributing to their loss of respect and self-esteem. This limits the participation of elders in traditional roles as well as more modern ones.Research and documentation of traditional knowledge, and often its use, requires aboriginal language fluency and literacy. Dependence on interpreters and translators in research can contribute to the loss of knowledge. Since such services are often difficult to obtain, and costly when available, it is clear that institutions committed to the use of traditional knowledge must employ qualified people who themselves have aboriginal language fluency.

Current aboriginal language development and translation services within the GNWT are strained and efforts tend to concentrate on the political and administrative needs associated with the Legislative Assembly and court system, or on disseminating information from the government, rather than on the requirements of communities.

The GNWT will be finalizing a plan for its future support for aboriginal languages following the completion of funding negotiations with the federal government.

**Issue**

Research, documentation and transmitting of traditional knowledge and assuring its survival for future generations is limited without the ongoing vitality of aboriginal languages in both their oral and written forms.

**Recommendation**

12. The GNWT Aboriginal Languages Implementation Plan must recognize the essential role of aboriginal language fluency and literacy in revitalizing and increasing the use of traditional knowledge.

**Professionalism**

Attitudes of mistrust, arrogance and ethnocentricity by the holders of any system of knowledge can prevent sharing. There is fear that accepting the value and substance of part or all of another system of knowledge will threaten the value, and or use, of the system first learned. Balancing the use of traditional knowledge with current Euro-Canadian systems demands flexibility and openness to different concepts, observations, and priorities on behalf of both groups.

*Kanayuk Ishulutak with Renewable Resources Officer Pauloosie Kilabuk, Iqaluit.*

A major barrier to the acceptance of traditional knowledge is an attitude that the , Euro-Canadian, established, way of doing things is the only way. Acceptance of non-aboriginal science by some aboriginal people is also hampered by their strongly held views about the ability or acceptability of people or governments "managing" animals or the environment, or even handling wildlife.

Differences in background, training and cultures make understanding of different forms of knowledge difficult. "Scientists do not think the same way, study problems the same way, nor communicate knowledge in the same way as people without scientific training, especially people from other cultures."[22]

Traditional knowledge is often considered suspect, or unsubstantiated folklore by people from non-aboriginal cultures because it is not seen as a product of the rigorous scientific method, despite its basis in decades and centuries of empirical data. The myth that any truly objective or infallible science exists is still a problem. For example, even if much research does not depend explicitly on a value system, the larger environment or system in which the research is pursued will never be value-free. All research is influenced by the value system it is part of.

Professionals have generally worked hard to acquire their knowledge. Often it is perceived as a unique body of knowledge and in most cases is protected by credentials. Those without credentials are not valued for their knowledge. The emphasis on quantitative reasoning and the specialized nature of professional training contributes to the resistance to using traditional knowledge. The problems inherent in the application of science which often ignore the human condition are intensified in the north when cultural differences are also present. It is difficult to incorporate traditional approaches in such programs as Child Welfare, which would require a native psychology approach, until there is professional education which includes native perspectives.

There are few opportunities for holders of traditional knowledge and university-trained professionals to work together on an equal footing to share their information, understandings and wisdom with each other, and with young northerners. The Science Institute of the Northwest Territories "Going Fishing" science camp is an example of a successful opportunity for Dene elders, biologists and students to do just that. This venture could serve as a model for further initiatives to improve the credibility of both non-aboriginal forms of knowledge among aboriginal people, and traditional forms of knowledge among university-trained scientists and professionals.

**Issue**

The use of traditional knowledge is hampered by a lack of information, understanding and acceptance of traditional knowledge among scientists and other professionals working in the north or on northern issues and problems.

**Recommendation**

13. The GNWT, the Territorial Elders Council, aboriginal cultural organizations and the Science Institute of the Northwest Territories co-operatively ensure opportunities are provided for professional exchanges among traditional knowledge holders and scientists and professionals.

**Issue**

There is no formal recognition or support for those who want to increase their traditional knowledge.

**Recommendation**

14. GNWT employees who pursue traditional activities be accommodated through such means as job-sharing, seasonal work schedules, decentralization of positions, and provisions for aboriginal language and traditional knowledge educational leave.

**Issue**

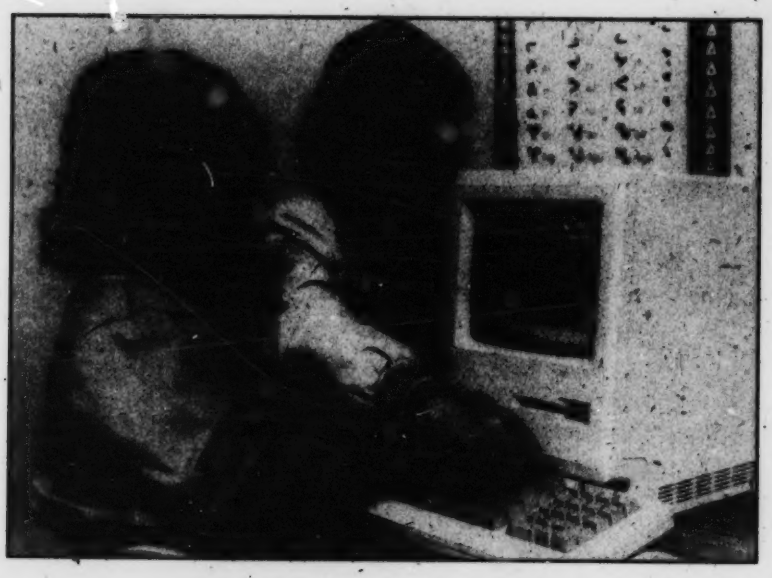
There is no formal recognition of the value to northern society of holders of traditional knowledge.

**Recommendation**

15. The GNWT develop, in co-operation with the Territorial Elders Council, annual awards recognizing the contribution to northern society of holders of traditional knowledge.

## Addressing Issues and Influences Outside the NWT

The effectiveness of initiatives within the NWT is influenced by forces outside the direct control of northern people or their government.



*Stephen and Dale Puskas, Yellowknife.*

Federal guidelines, policy and legislation can constrain the integration of traditional knowledge into territorial and non-government programs. For example, the Canada Assistance Plan (CAP) is used as a cost-sharing mechanism between Ottawa and the GNWT. It prescribes clear parameters of program design. Where flexibility and encouragement to design programs to suit local needs exist, such as under the Young Offenders Act, there is a demonstrated increase in the use of traditional knowledge.

The recent public outcry and defiance of federally-imposed beluga whale quotas in the Baffin region is just one example of the results of a federal agency not involving Inuit hunters in determining animal populations or conservation measures. Advocating the use and acceptance of traditional knowledge by federal departments, academics and professionals operating within the NWT has to become a routine matter, rather than a reaction to public outcry and defiance of regulations.

The ownership of artifacts and archival materials by institutions and individuals outside of the NWT restricts accessibility to those who want to know more about traditional knowledge in order to integrate it here. While federal departments and agencies recognize scientific and other contributions to northern society, such recognition is not made of the contributions of holders of traditional knowledge. Elders who agree to work past retirement age as teachers or as research participants find there are few financial rewards by the time they pay income tax or have their pensions reduced.

While certain federal policies can restrict the use of traditional knowledge, there is a great deal of flexibility for democratic solutions to northern problems which must be taken advantage of. The federal government has in fact encouraged innovative constitutional arrangements within the NWT to accommodate aboriginal self-government.

**Issue**

The federal government must be made aware of the value northerners place on traditional knowledge and lobbied to remove the barriers it imposes to its increased use in northern society.

**Recommendation**

16. The GNWT, and the Territorial Elders Council, jointly advocate and lobby the appropriate federal departments to remove barriers to the successful use of traditional knowledge within the NWT. Specific concerns which must be addressed include:

    a) An exemption for NWT elders from Income Tax and/or Canada Pension Plan Act provisions which financially penalize elders paid as research respondents, teachers, or consultants on traditional knowledge;
    b) Access by northerners to artifacts and research relating to traditional knowledge;
    c) The appropriate balancing of the contributions of traditional knowledge and other forms of knowledge in the distribution of awards to northern residents or others who have contributed to northern society;
    d) Adherence of federally-supported research to the traditional knowledge research guidelines, as established within the NWT.

## CARRYING THE WORK FORWARD

There are many things which can be done immediately by individuals and institutions to increase the use of traditional knowledge. Aboriginal community leaders can encourage the establishment of local Elders Councils. Individual elders can increase their efforts to pass on their knowledge to young relatives. Teachers can meet with local elders to discuss ways their classrooms and school activities can become forums for the transferring of traditional skills, values and perceptions.

The territorial government, aboriginal cultural organizations and aboriginal peoples, especially elders all have an interest in promoting the use of traditional knowledge. Efforts throughout the north to increase the influence of traditional knowledge must complement rather than compete with each other. Communication and co-operation among the parties with the greatest interest and responsibility for the use of traditional knowledge will enhance the sharing of ideas and resources.

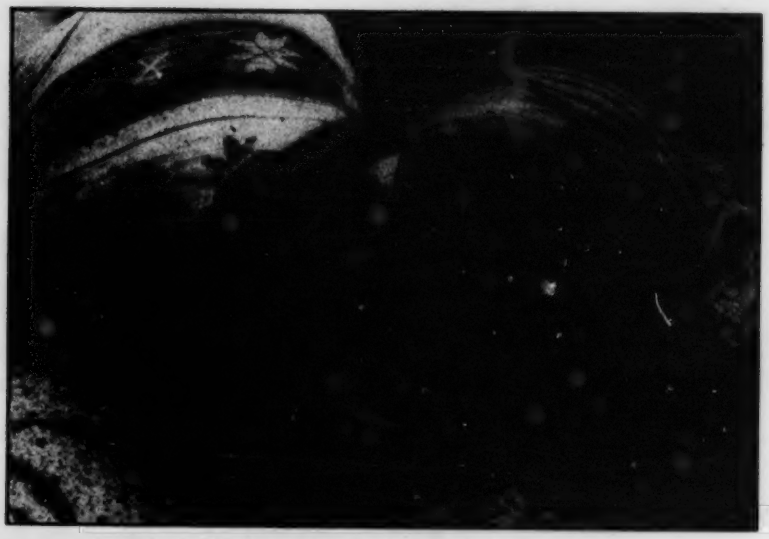
While elders agree that there is much to be gained by working together with government representatives, they have concerns that they will not be taken seriously if, for example, they explain how snowdrifts can be used as a compass. They emphasize the need for trust and respect in any working relationship. "Government people have to be committed not to make a fool of anybody, no matter how queer or stupid our knowledge might seem," one elder told the Working Group.[23]

A major task in carrying the work of the Working Group forward will be government-wide and departmental research and development of implementation plans into how traditional knowledge can be used to its fullest possible extent. Sharing information and

other resources during this process can best be achieved through a committee of government and non-government representatives.

**Issue**

Responsibility and resources must be allocated for co-ordinating the development and implementation of GNWT plans to increase the use of traditional knowledge.



*Mary Kendi and Sarah Anne Garlund, Aklavik.*

**Recommendation**

17. A Traditional Knowledge Co-ordinating Committee be established with representation from departmental co-ordinators, aboriginal cultural organizations, the Territorial Elders Council and the Science Institute of the Northwest Territories, with a mandate to co-ordinate implementation and monitoring initiatives to increase the use of traditional knowledge within the NWT.

    And, that the Traditional Knowledge Working Group continue its work on an interim basis until the GNWT responds to this report.

**Issue**

The collection and distribution of research results and traditional knowledge documentation, and the co-ordination of GNWT-wide policy, laws and initiatives on traditional knowledge demand the allocation of personnel and resources.

**Recommendation**

18. Four people be seconded and dedicated to increasing the use of traditional knowledge within the NWT, along with adequate operations and maintenance money to support these positions. And, that these positions be made permanent pending the outcome of a review at the end of three years.

    Two of these people be dedicated to the Science Institute of the Northwest Territories to co-ordinate the collection, organization and distribution of information related to traditional knowledge, and to fundraise for the traditional knowledge information system.

And, two people within the GNWT, become full-time traditional knowledge co-ordinators, one within the Department of Culture and Communications, and the other within the Aboriginal Rights and Constitutional Development Secretariat. These people will co-ordinate the research and writing of a government-wide traditional knowledge policy and legislation, and liaise with government departments, Elders Councils and aboriginal cultural organizations.

## FINANCIAL IMPLICATIONS

The Working Group recognizes the reality of fiscal constraints within the GNWT, non-government organizations and private industry. A major obstacle to increasing the use of traditional knowledge within northern institutions is the real or perceived financial cost of changes to the way we do things.

In fact, changes in government occur all the time as various departments try new solutions to improve services and solve northern problems ranging from high school dropout rates to the lack of an economic base in small communities. The Working Group believes changes which more consciously incorporate the priorities, values, thinking and knowledge of northern aboriginal peoples will prove more effective and efficient than strategies which fail to use traditional knowledge.

The costs of failing to appropriately integrate traditional knowledge are high. However, such political, financial and human costs are not easily identified within financial statements and systems based on values which rarely integrate traditional knowledge.

It is difficult to put a dollar figure on the contributions of traditional lifestyles to the northern economy, in terms of food, clothing, environmental knowledge, skill development and social health. The costs of failing to adequately meet the aspirations of aboriginal people are also difficult to calculate. It is time that the benefits as well as costs of creating institutions, policies, programs and services which can better serve all northern peoples be identified.

One attempt to address the cultural bias of financial systems is a wildlife harvester support program recommended by the Special Committee on the Northern Economy in 1990 and now under discussion within the GNWT. Under the program, economic support would be provided to allow hunters and trappers to stay out on the land when they might not otherwise be able to raise the capital costs required to do so. Such a program would recognize hunting and trapping as a means of perpetuating traditional knowledge, the lack of wage-earning alternatives in many small communities, and the value to the NWT economy of country foods and the processing of food and animal by-products. It would also be a more productive and dignified alternative to welfare. The program would acknowledge that traditional land-based activities have economic as well as social and cultural value.

The Working Group advocates the use of existing institutions such as aboriginal cultural organizations and the Science Institute to work together with government, rather than create new bureaucracies to concentrate on traditional knowledge. It has also attempted to find ways in which organizations can share limited resources. In the short term, spending priorities and planning must accommodate the increased training and staffing demands which traditional knowledge use may require, in areas such as research and curriculum development. Difficult choices in deciding financial priorities are a fact of life. Incorporating aboriginal goals, values and perceptions in defining those priorities will assist in creating ownership of government and non-government programs.

*Baker Lake School.*

The Working Group believes additional costs incurred by its recommendations will be offset in the long term by more responsive, efficient and effective institutions. The financial costs of not undertaking a broad-based co-ordinated approach to using traditional knowledge in northern institutions could well grow over time. Aboriginal peoples' desires for self-determination and a distinct identity will not go away. Separate institutions negotiated by aboriginal organizations directly with the federal government could cost the GNWT more over time than addressing aboriginal issues within existing government operations.

**Issue**

Support for increasing the use of traditional knowledge will depend to a large extent on the identified political, financial and social benefits for NWT residents.

**Recommendation**

19. The Traditional Knowledge Co-ordinating Committee identify the present and potential financial, political and social benefits of traditional knowledge use.

# MONITORING AND EVALUATION

The Working Group believes aboriginal cultural organizations, Elders Councils and the GNWT all share in the responsibility to monitor and evaluate the use of traditional knowledge within the Northwest Territories.

The Working Group has not established indicators for evaluating the progress of government departments in recognizing and using traditional knowledge, as set out in its terms of reference. It is too early in the process which first requires awareness and commitment to change. At present comprehensive information on current use of traditional knowledge does not exist. Goals for increased use have not been established so progress is difficult to measure. Finally, we must develop guidelines to determine the appropriate traditional knowledge use in a variety of activities and situations.

Assessing current use, establishing goals, and determining guidelines in a wide variety of circumstances, from education legislation to human resource policies, will require a co-operative effort on the part of aboriginal peoples, their cultural organizations, holders of traditional knowledge and government.

Monitoring and evaluation of traditional knowledge use within government should be incorporated as much as possible into systems which already exist. For example, rather than special departmental reports on traditional knowledge use, progress updates and implementation plans should be incorporated into regular reporting requirements.

**Issue**

Comprehensive information on the current and potential use of traditional knowledge within the NWT is required for proper evaluation of future efforts to increase the use of traditional knowledge.

**Recommendation**

20. The GNWT sponsor an independent study of the current and potential use of traditional knowledge within the NWT, with terms of reference developed by the Traditional Knowledge Co-ordinating Committee.

*Johnny Neyelle and Ed Hall, Fort Franklin.*

## IMPLEMENTATION SCHEDULE

| | |
|---|---|
| **3 months** | Establishment of Traditional Knowledge Co-ordinating Committee |
| | Secondment of two people to Science Institute and two people to Culture and Communications and the Aboriginal Rights and Constitutional Development Secretariat |
| **6 months** | Declaration of GNWT commitment to Traditional Knowledge |
| | Increased financial support to Aboriginal Cultural Organizations |
| **1 year** | Establishment of Territorial Elders Council |
| | Development of Traditional Knowledge Research Policy |
| | Implementation of Education and Promotion Campaign |
| **2 years** | Completion of Research into Current and Potential Use of Traditional Knowledge |
| **3 years** | Finalization of Implementation Plan |
| | Government-wide Traditional Knowledge Policy Development |
| **5 years** | Integration of Traditional Knowledge into legislation, policy, goals, objectives and programs by individual departments |

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14 Ollie Ittinuar. Statement (translation from Inuktitut) at a meeting of the Ministerial Committee on Traditional Knowledge. September 18, 1990.

*Joe Sabourin, Fort Providence..*

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[16] Ollie Ittinuar. Statement (translated from Inuktitut) at a meeting of the Ministerial Committee on Traditional Knowledge. September 18. 1990.

[17] ibid

[18] Joseph (Suzi) Rabesca. Statement (translated from Dogrib) at a meeting of the Ministerial Committee on Traditional Knowledge. September 18, 1990.

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# Ndèts'ǫ́ k'aáwode geníhtł'è

## Akwèłǫ́

Di nèk'e eyits'ǫ́ ída nèk'e gots'ǫ́ dǫne azhǫ́ dǫne naòwo gik'èzhǫa ádádè. Edza nèk'e gots'ǫ́ ndets'ǫ́ k'aòwo dǫne naòwo t'á dǫne hagètǫ́ nindè wet'á deʔǫ́ nezí dǫne nade ádea.

Dǫne naáwo wegondi wek'èhòdia gíwǫ́, di dzę agǫht'è sii goʔǫhdá goxè yagendálea agǫnde. Dǫne sǫ́ł́ agíwǫa t'a dǫne naòwo dǫne git'át'į́ nindè wedę hohłea le gedi. Kwet'į́ ágíwǫ́ t'a di nèk'e asáwode ch'á sii dǫne naòwo weghǫ́ gots'ende t'a gone wehòedia díle gíwǫ́.

Edza nèk'e dǫne nádè sii, asi azhǫ́ t'á gixè ładía adáde gik'èzhǫ́ hǫt'è, eyit'áli gits'ǫ́ dǫne naáwo eyits'ǫ́ dǫne yati k'èhòdi gíwǫ́ xè di dzę́ laani edaani dǫne nádè k'è sii nágide gíwǫ́. Dǫne naáwo wek'èhòdia gíwǫ́, eyi wet'á edaani wek'e eghálagídea gik'èzhǫa adea eyixe sii dǫne kǫ̀ta nagède sii whacho laani sii nezí edęgenda adea gedi. Xo tąt'è asi ǫ́ goxè ładía adáde eyixè sii goʔǫhdá sii łǫ́ łade t'áli íwhą wek'è eghálaeda gíwǫ́.

Edza nèk'e kǫ̀ta yagola eyits'ǫ́ eyile nèk'e gots'ǫ́ dǫne di haani goghagenda adea, dihdę edza nek'e edaani dǫne nádè eyits'ǫ́ dǫne naáwo, dǫne gha wet'áʔa gik'èzhǫa adèa, gik'èzhǫa adáde, ndè eyits'ǫ́ ndè k'e tich'ádi nádè sii, dǫne sǫ́ł́ sii gigha wet'áʔa nè gíwǫ́ adèa.

Jǫ́ Sombak'e 1988 taánǫ́ gha UNESCO Mbehcho nèk'e dǫne naáwo eyits'ǫ́ edaani ndè k'é asi xoedi gha eghálagíde dǫ́ yagíĺ sii gha łegeadi íłe hò, dihdę edza nèk'e gha ndèts'ǫ́ k'aáwode gha dakwe wheda elį́ sii Dennis Patterson, di hadi, ndèts'ǫ́ k'aáwo gits'ǫ́ program mǫhdá dǫne naáwo k'è wek'e eghálagídea díle di. October 1989 hò ndèts'ǫ́ k'aáwode yagíĺ committee k'egehkw'ea agògíla eyi committee sii edaani dǫne naáwo dǫne git'át'į́ edaani dǫne gha wet'áʔa gedi t'á wegondi yagètaá, wegondi wedąnágetǫ́ tłahǫ́ dihdę edza nèk'e dǫne sǫ́ł́ nádè sii deèʔǫ́ dǫne ts'ágediadea.

## Dǫne naòwo ts'edi sii ayiawèts'èdi

Edza nèk'e gots'ǫ́ dǫne sǫ́ł́ nádè sii, edį́ nagède ghá, dǫne naáwo ełek'ech'a hǫt'è, ída mǫla nèk'e gots'ǫ́ kwet'į́ naòwo xeht'è níle.

Dǫne naòwo ts'edi nindè, edaani dǫne egenda ghá

awèts'edi, edaanì gogha yati, edaanì ndè t'á ts'èt'į, edaanì asi t'á ts'èt'į, eyits'ǫ edaanì dǫne łets'įhwhǫ, goyati t'á, ayi gogha wet'á ʔa eyits'ǫ wegha ets'enda naòwo.

*Andrew Gon, Rae Lakes*

## Dìì, edaanì dǫne naòwo wèt'áts'et'į

Dii committee eghálagįda sii gigha hòʔǫ̀le xè dǫne naáwo degha gik'ezhǫle t'á, wegondi degha nagehts'įle, eyits'ǫ edaanì dǫne náde edaanì kwet'į naáwo xè łeta whela agèle t'á edaanì dǫne ts'ágedia gik'èzhǫle.

Dihdę edza nèk'e dǫne naáwo dèʔǫ wet'áget'ia adáde, Science Institute, nįhtł'èkǫ̀ gha k'ádè, dǫne sǫ̀łį yati xe eghálagìdedǫ, asich'áʔǫdǫ, eyits'ǫ nįhtł'èkǫ̀de xè eghálagìdedǫ. Di dǫne azhǫ eghálagìde yagįlį sii di asi įłe hogihdi t'á eghálagìde nindè nezįa, edza nèk'e edaanì dǫne nágede wehògihdi ghá įda edaanì dǫne naáwo wek'e eghálagìdea wek'ègèzhǫa adea.

## Dǫne naáwo di haanì wet'áhòt'ia hǫ̀ni

Di dzę gots'ǫ dǫne naáwo degha git'át'į nįle, edza nèk'e dǫne sǫ̀łį gįtłǫ hǫt'è. Eyi weʔǫ ts'ǫ naawo hohłe ts'ǫk'è, program ts'ǫhk'e įda hòwo nindè di haanì ts'ǫhkè dǫne dèʔǫ gits'ádiadea.

Dǫne sǫ̀łį di hagįwǫ, ndets'ǫ̀ k'aáwo eyits'ǫ dǫne edza nèk'e eghálaede yagįlį sii dǫne naáwo t'áget'į dè dǫne łǫgǫ dǫne naáwo k'èèègezhǫa adèa xè dǫne sǫ̀łį sii deʔǫ ts'ágedia adèa. Asi azhǫ dǫne sǫ̀łį gigha wet'áʔade elį sii wek'áhota xè dek'ènègetı̀'ea, eyits'ǫ ǫhdá yagįlį sii committee k'ègehkw'e, dihagògedi, k'ádè yagįlį, kǫta yagòla, eyits'ǫ dǫne t'ala gixè hoela nindè dǫne ts'agedia dìle gogèdi. Eyits'ǫ chekoa nįhtł'èkǫ̀ aget'į sii dǫne sǫ̀łį naawo eyits'ǫ kwet'į naáwo hagetǫ dè, di dzę eyits'ǫ įda gogha git'át'ia dìle gedi.

Dǫne wek'è eghálada háh nindè, ami gixìdia sii goxè agèt'ı́ zǫ t'áá, ami dǫne naáwo k'èzhǫ, dǫne sǫłı́ naáwo xè eghálagìdedǫ eyits'ǫ ndèts'ǫ k'aáwo mǫhdá di haanì naáwo k'e eghálagìde yagı́lı́.

## Edaanì dǫne naáwo wek'èhòdi xè edaanì wet'áhòt'ı́a

Edaanì wek'e eghálagìdea dek'ehtł'è. Dǫne committee k'e eghálagìda sii ndèts'ǫ k'aáwo eyits'ǫ dǫne naáwo xè eghálagìdedǫ yagı́lı́ sii ts'ágedia gı́wǫ t'á di nıhtł'è gehts'ı́.

1. Azhǫ naáwo, eghálagìde kǫ́, programs yagohłı́ eyits'ǫ asi wedąnágeta ts'ǫhk'e azhǫ dǫne naáwo hogihdi t'á aátł'ea.

2. Edza nèk'e gots'ǫ ndèts'ǫ́ k'aáwo programs yagìts'ǫ sii, dǫne naáwo xoidi ghá hohłè nindè nezı́a.

3. Dǫne naáwo ghá sii wet'á ts'et'ı́ xè di dzè laanì edaanì ts'enda łeta whe?ǫa ts'ele t'á wet'á nezı́ ts'endaá ha.

4. Ami wexìdia sii t'a dedı́ naáwo gehts'ı́ dè nezı́a.

5. Ndèts'ǫ́ k'aáwo sii edzanè gha dǫne naáwo wek'èhòdia sii gogha wet'á?a gik'èzhǫ hǫt'è.

6. Dǫne naáwo wek'èhòdia gha nindè dǫne sǫłı́ agèle zǫ t'á ha.

7. Dǫne naáwo wek'èhòdia gha nindè wet'áhòt'ı́ zǫ t'á wek'èhòdia.

8. Dǫne wet'áhòt'ı́ ha nindè wek'èjǫ xè wet'áhòt'ı́ nindè whaa gots'ǫ wek'èhòdia.

9. Edaanì dǫne sǫłı́ yati wet'áts'et'ı́ ghá sii dǫne naáwo wet'áts'et'ı́.

10. Dǫne yati sii wet'á?a hǫt'è eyi weghá dǫne naáwo ts'ihchì.

11. Dǫne naáwo xè eghálagìdedǫ yagı́lı́ sii dedı́ t'á ami dǫne naáwo, ami agıt'e sii gik'èzhǫ hǫt'è.

## Ayi ginádą whèʔǫ wet'á dǫne naáwo t'áget'ía

*Monique Mackenzie, Rae*

Dǫne naáwo wet'áhòt'ía ha nindè, dǫne tąt'è eyits'ǫ kǫ̀ta dǫne náde sii gits'ǫ̀ hoelį hǫt'è, haaníkǫ dǫne naáwo k'e eghálagídea gedi hǫ̀ gits'ádágediale hǭǫni, sǫmba ts'ǫhk'è dǫne naáwo wek'e eghâálagídea kǫ̀ hohłea nèhǫ̀wo nindè hagelea dìi tahkǫ̀.

Ndèts'ǫ̀ k'aáwodǝ yagįlį sii dii, dǫne naáwo whacho ładía agíla gíwǫ nindè, ǫhdá yagįlį dagogehke zǫ̀ t'á naáwo ładía agelea díle. Dǫne łǫgǫ dǫne git'át'į neèhò, dǫne naáwo k'e zǫ naawo hohłea gedi nįle.

Edza nèk'e dǫne sǫłį gítłǫ neèhò dǫne naáwo ts'ǫ gį?ale laaní, eyi t'áli ída gogha dǫne, dǫne naáwo t'a egenda ha nindè ats'ǫ wet'á hòt'į zǫ t'a. Dǫne t'ala sii, dǫne naáwo hagètǫ nindè nezía, eyits'ǫ ndèts'ǫ̀ k'aáwo cheèke, dedį t'a dǫts'ádaedì naáwo yagehts'į neet'á hagètǫ nindè nezía gedi.

Dǫne, dǫne naáwo k'eagiìzǫh, eyits'ǫ kwet'į naáwo k'eagiìzǫh sii, gondi t'a łets'ǫ̀ gogendea hádi laaní. Dii dzę sii dǫne naáwò wegondi łǫ yagołíle t'á dii haani dǫne náke ełèxè eghálagíde xè gondi łenda gelea hádi.

Dǫne naáwo wegondi azhǫ nats'ehts'į zǫ t'á, chekoa nihtł'èkǫ̀ aget'į hagètǫa díle, ayi gha dǫne naáwo wet'á?a gets'edi t'á hagètǫa díle, haaníkǫ di gha dǫne naáwo wegondi yagohłíle laaní. Dí haaní gondi nats'ehts'ía wídile laaní hǫt'è, eyits'ǫ dǫne yati wek'èhòdia ts'įwǫ neèhò, dǫne naáwo ts'ǫhk'e agelea díle.

Dǫne sǫłį naáwo k'èhòdia negįwǫ dè, dǫne sǫłį dèdį zǫ gǫ̀ gits'ǫ̀ hoelį hǫt'è, haaníkǫ̀ ayi wet'a eghálgídea gohłį le, eyit'á ats'ǫ dǫne sǫłį yati t'áget'į nindè dǫne naáwo k'ègedia ádea díle.

## Di haanì naáwo wek'è eghálagìdea gı̨wǫ

Committee di hagı̨wǫ, ı̨da wha gots'ǫ di dǫne naáwo wek'e eghálagìde ninde wek'èhòjǫa adea. Dǫne azhǫ edza nèk'e nagede sii dǫne naáwo wet'áhògeh?aá gı̨wǫ t'á di haanì eghálagı̨da.

Committee eghálagı̨da sii ndèts'ǫ̀ k'aáwo ts'ǫhk'e zǫ laanì eghálagı̨da, asi mǫhdaá wek'è hayagı̨hti sii de?ǫ nezı̨a adea hǫnì eyits'ǫ ǫhdá ayi edágedi ı̨lè sii k'e eghálagìdea, eyits'ǫ chekoa gı̨ot'ı̨, kǫta k'áde yagı̨lı̨ sii dǫne naáwo ats'ǫ git'át'ı̨ nindè nezı̨a.

Dǫne committee k'è eghálagı̨de sii di hagı̨wǫ:

1. Edza nèèk'e gots'ǫ ndèts'ǫ̀ k'aáwo dǫne naáwo wek'èjǫa ayele xè naáwode elı̨a agelea eyits'ǫ ndèts'ǫ̀ k'aáwo di haani eghálada ha.

   a) Dǫne naáwo sii, dǫne eghálaede yagı̨lı̨ sii xìdia hǫt'è, dǫts'ádaedi dǫ haanì.

   b) Dǫne naáwo ghá ndèts'ǫ̀ k'aáwo eghálagìdea agèlea, dedı̨ zǫ le hò, dǫne gha eghálaede hagı̨lı̨ sii.

   c) ÈDi gha kwet'ı̨ naáwo ghá ndèts'ǫ̀ k'aáwo eghálagìde hǫt'e, dǫne naáwo gondi nagehts'ı̨ tł'ahǫ wegha sii eghálagìdea eyits'ǫ dǫne sǫ̀ł̨ sii gixè eghálagìdea.

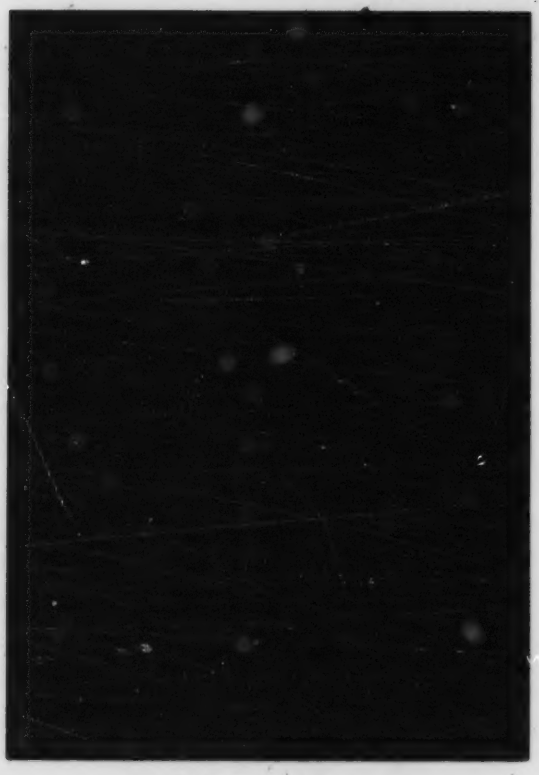
   d) Dept. of Culture and communication eyits'ǫ dǫne sǫ̀ł̨ gha eghálagìde dǫ yagı̨lı̨ sii e̜exè dǫne naáwo k'e eghálageda ha.

2. Ndèts'ǫ̀ k'aáwo giniht'èkǫ̀ tąt'èè ı̨wht'ı̨ dǫne, dǫne naáwo k'e eghálada gha gihchì de nezı̨a, di dǫne sii naáwo hohłè k'e eghálanda ha, dzę tąt'è ayi wèk'e eghálagìdea eyits'ǫ dǫne naáwo ts'ǫhk'è gha la hagètá eyixè dǫne naáwo ts'ǫhk'è asi ghǫ danágetá.

3. Wegha ek'ètehtsòdǫ yagı̨lı̨ eyixè dǫne, dǫne naáwo k'e eghálagìde sii, di haanèi e̜exè eghálaìdea, edza nèk'è hǫt'ì ǫhdá council k'egehkw'ea gha kǫta tąt'è gots'ǫ ǫhdá ìchia, ami dǫne naáwo k'èzhǫdǫ haanì wìchia, di ǫhdá yagı̨lı̨ sii ek'ètehtsòdǫ ts'ádágedia gha gehkw'èa.

4. Ǫhdá yagı̨lı̨ boards, committee's k'egehkw'ea gha sii gìchia.

5. Ndèts'ǫ k'aáwo, dǫne sǫłı́ gha eghálagìde dǫ eyits'ǫ ǫhdá council k'egehkw'e gı̨lı̨ sii dǫne hagehtǫa gha di haanì eghálgìdea:
   a) dǫne naáwo wegondi dǫne hatǫa eyits'ǫ dǫne weghǫ hahogedia sii hagetǫa.
   b) edaanì dǫne naáwo chekaá hagets'ehtǫ.
   c) edzanèk'e asi t'á goxè hoela sii dǫne naáwo t'a sedlea dìle.
   d) dǫne naáwo wegondi nagehts'ı̨a dǫne gets'eh?a.
   e) xo tą́t'è ı̨ɬè dzą́tah ts'ǫ̀ dǫne naáwo dzą́tah wìyae.



*Madeline Judas, Snare Lake*

6. Dǫne, dǫne naáwo k'e eghálagìde sii edaanì dǫne naáwo ndèts'ǫ̀ k'aáwo cheèke yagı̨lı̨ hagètǫa, wek'e eghálagìdea, eyits'ǫ edaanì dǫne dechı̨nì náde haanì naáwo sii dǫne hagètǫa.

7. Science Institute di haanì eghálagèda ha:
   a) dǫne naáwo azhǫ nagehts'ı̨ sii edaanì wet'áhòt'ı̨a dè nezı̨a eyits'ǫ edaanì dǫne ts'ǫ̀ gondi ágeh?ı̨a.
   b) edaanì dǫne naáwo wek'èhòdia.
   c) dǫne naáwo wegondi azhǫ computer yigèwa ha.
   d) nı̨htł'è whela kǫ̀ sii dǫne naáwo whela adlea.
   e) dǫne naáwo nats'ı̨a gha sǫmba hagetaá.

8. Ndèts'ǫ̀ k'aáwo eyits'ǫ dǫne sǫłı̨ gha eghálagìde dǫ̈ǫ yagı̨lı̨ sii Science Institute gha dǫne naawo gigha ts'áta whela agelea.

9. Ndèts'ǫ̀ k'aáwo, dǫne sǫłı̨ gha eghálaede dǫ eyits'ǫ edzanèk'e gots'ǫ ǫhdá council k'ehkw'e yagı̨lı̨ sii weghá eghálats'ìde naáwo gehts'ı̨a, eyits'ǫ dǫne nageats'ı̨ tł'ahǫ edaanì wet'áhòt'ı̨a, dii naáwo mǫhdá weyì dek'èhtł'è dè nezı̨a.

a) edaanì dǫne naáwo wet'áget'ıa, eyits'ǫ edaanì wet'á chekoa hagètǫa.
b) edaanì dǫne naáwo nezı wet'áhòt'ıa sii wexòdia.
c) dǫne naáwo amì gitł'a whela ha.
d) edaanì ǫhdá xè eghálagìdea.
e) dǫne dǫne naáwo k'e eghálagìde sii edátłǫ gits'áedia.
f) dǫne kǫta náde sii edaanì hagètǫa.
g) ndèts'ǫ̀ k'aáwo cheèke sii dǫne naáwo sii t'á eghálagìdea.

10. Nıhtł'èkǫ̀ gha k'áde ginihtł'èkǫ̀ sii, dǫne sǫłı yati xè eghálagìde yagiłı sii chekoa dǫne naáwo ts'ǫhk'e hagètǫa gha sii gondi nagehts'ıa.

11. Dǫne azhǫ di haanì dǫne naáwo nagehtsıa gha eghálagìdea gha, Ndèts'ǫ̀ k'aáwo, dǫne gha sǫmba whela agiła ninde nezıa.

12. Ndèts'ǫ̀ k'aáwo eyits'ǫ dǫne sǫłı gha eghálagìde dǫ yagiłı sii ełexè eghálagìde t'á ndèts'ǫ̀ k'aáwo cheèke dǫne naawo hagehtǫ dè nezıa.

13. Dǫne naáwo eyixè dǫne sǫłı yati ełexè wet'á?a hǫt'è, eyit'áli dǫne sǫłı yati xè eghálagìde sii di naáwo wedę hádi gedi t'á weghǫ nadahogehdea.

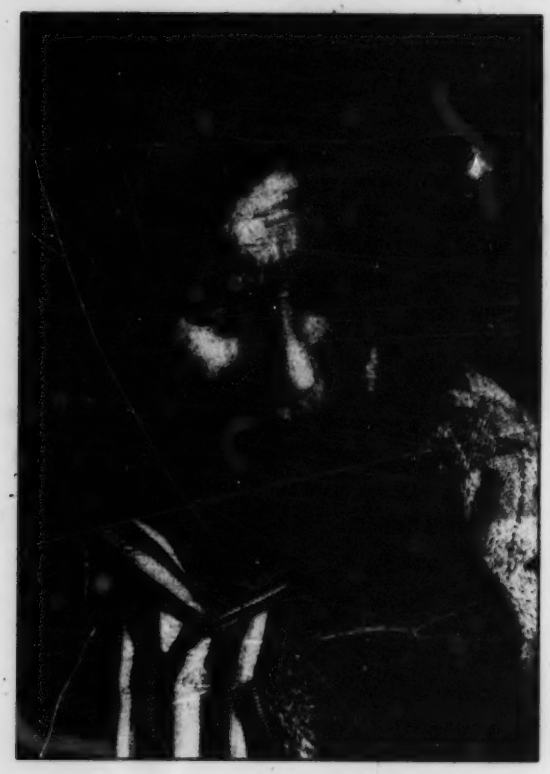
14. Ndèts'ǫ̀ k'aáwo cheèke eghálagìde hò dǫne naáwo k'ę̀ hoghásıtǫ nıwǫ dè eyi hàanì wexè segodlea dile..

15. Dǫne t'ala dǫne naáwo k'èzhǫ gha xo tąt'è ndèts'ǫ̀ k'aáwo eyits'ǫ ǫhdá yagiłı xè dǫne asi ghá?a gha agiła dè nezıa.

16. Dǫne azhǫ dǫne naáwo k'e eghálagìde sii, dǫne naáwo ch'át'ǫa le ha ıda Ottawa gots'ǫ ndèts'ǫ̀ k'aáwo ts'ǫ̀ nadáhogehde. Di haanì awèts'edi:

a) Edza nèk'e gots'ǫ ǫhdá, dǫne naáwo k'è eghálagìde nindè income tax eyits'ǫ enèko che k'è naidi haanì nagehdia le.
b) Edza nèk'e gots'ǫ dǫne ıda gots'ǫ ndèts'ǫ̀ k'aáwo whaedǫ goht'ǫ gits'ǫ sii eyits'ǫ asi haeta dǫ yagiłı, sii t'á gèt'ıa gigha ts'áta whela dè nezıa.
c) Dǫne t'ala dǫne naáwo dǫ hátǫ gha asi wǫt'á ha.
d) Ida gots'ǫ ndèts'ǫ̀ k'aáwodę di haanì naáwo k'e eghálagìde naáwo k'è sii eghálats'eda ha.

17. Dǫne naáwo k'e eghálagìdea gha, dǫne di hatłǫ committee k'ehkw'ea, dǫne sǫłį naáwo xę eghálanda dǫ, ǫhdá, Science Institute gots'ǫ dǫne, edaanì dǫne naáwo wedę hohłèa gha gondi wedąnágeta ha.



*Marie Quitte, Rae Lakes*

18. Edza nèk'e gha dǫne dį dǫne naáwo k'e eghálagìdea gha gichia eyixè sii wet'á eghálagìdea sǫmba whela adlea. Tai xo tłahǫ dè di dǫne nezį eghálagìde gedi nindè hot'áłǫ la gits'ǫa adea.

Di dǫ náke t'a Science Institute gha eghálagìdea, dǫne naáwo gondi nagehts'į sii azhǫ łąnegelea eyits'ǫ dǫne naáwo gha sǫmba geèts'ja gha wegehdzá.

Eyits'ǫ dǫne náke edza nèk'e gha ndètsǫ k'aáwo gha eghálagìdea adèa, dǫ įłè t'á Dept. of Culture and Communication gha eyits'ǫ dǫne įhłè dǫne sǫłį gha nadáhǫgehde ts'ǫhk'e eghálagìde xè eghálada ha. Di dǫne ndèt'ǫ k'aáwo eghálagìde t'á dǫne naáwode gehts'ja, eyits'ǫ dǫne azhǫ dǫne naáwo k'e eghálagìde xè di naáwode gehts'ja.

19. Dǫne committee k'e eghálagìde yagìlį sii, dǫne naáwo edaanì nezį git'át'įlì gha gidanáta ha, sǫmba ts'ǫhk'e, degha nadáhǫts'ehde ts'ǫhk'e eyits'ǫ edaanì dǫne wet'á nezį egendalì gha sii.

20. Dǫne committee k'e eghálagìde weghá eghálats'ìde naáwo gehts'į tł'ahhǫ, ndèts'ǫ k'aáwo, dǫ dii haanì dǫne naáwo k'e eghálada ayèlea, edaanì nezį wet'áts'įlì gha naáwo hagetá.

# T'A DËNEBA ʔEGHÁLADA XASÍ

## T'a Ghą Náyáti Xa

Dụ t'anéɬt'e lɪmɪl gháye ts'ɪ, dëne suɬɪn nɪ k'e náde sɪ, t'a k'óherelyą-u, hubenáré ʔasɪ sehúdɪ-u, dehǽalnɪ-u, t'á nɪk'é náhede ʔat'e. Yunɪz ts'ɪ t'á k'órejǫ sɪ, dëne t'ą yek'ɪne hedél sɪ ghǽyunenɪ ʔat'e. Dɪrɪ sɪ, halǫa lɪmɪl ghǽye bek'áúnehtą-u, tth'ɪ beghálahdą ghárę.

Jądɪzɪ nënek'e that'ɪné táthedel ts'ɪ, that'ɪne ʔụɬɪ harelyụ ʔasɪ ghą k'áhálde hɪle ʔat'e. Yatɪ nedhe dáheghą-u, nɪ ts'ën k'áldhër ts'ɪ t'a k'e ghálada harelyụ-u, that'ɪnɪ t'a bets'ęhąlɪ hɪle ʔat'e.

Jądɪzɪ nëne ts'ɪ dëne yenɪdárenɪ ʔat'e, hube ch'ánle k'éhelnɪ huḛrél'ɪ dé, t'a yunɪz ts'ɪ k'óherelyą sɪ-u, dụ yet'áhet'ɪ t'á xat'e. T'a hubexa hunɪla sɪ tth'ɪ sehełʔɪ-u, náhede xaʔą. Dëne suɬɪn ts'ɪ háyǫrɪla dáhála sɪ, yunɪz ts'ɪ t'a k'órejǫ sɪ t'ahet'ɪ xaʔą. Dụ ʔɪghą ʔasɪ łą ʔedụ ʔane-u, ʔą́ɬnędh tth'ɪ nuweghą bek'áade t'á, ʔɪghą bek'e gháladąɪ súgha.

Jądɪzɪ nëne-u, harelyụ nënek'e ts'ën tth'ɪ xút'a beneredɪ ʔane, t'at'u yunɪz ts'ɪ t'a k'órejǫ bet'óreʔa, nɪ-u, nuwe náré ʔasɪ t'at'e sɪ harelyụ bexadɪ xa.

1988, jǫ Beghúldesche náyąɪtɪ hɪlé, Canadian Commission for UNESCO húlye (United Nations Education, Scientific and Cultural Organization). ʔekú, Dennis Patterson, nɪ ts'ën k'áldhër xa tthe theyɪ, ʔadɪ-u, yunɪz ts'ɪ t'a k'órejǫ nɪ ts'ën k'áldhër t'a ghádálahena sɪ xa bet'áat'ɪ dé, bet'órędhɪr xa henɪ hɪle ʔat'e. Xát'erá October 1989, dëne dɪrɪ ghą náałtɪ-u déɬtth'ɪ xa náɬtsɪ. Yunɪz ts'ɪ ʔasɪ k'órejǫ t'a ʔats'edɪ-u, t'at'u bet'áat'ɪ dé sugha-u, t'at'a hunɪla-u, t'at'u sélne dé sugha-u harelyụ ghą náyaheɬtɪ xa.

## Yunɪz Ts'ɪ T'a K'órejǫ T'a ʔats'edɪ

Jądɪzɪ nëne ts'ɪ dëne sɪ, t'ok'e náhede sɪ ts'ɪ yunɪz ts'ɪ ʔasɪ łą k'óherelyą ʔat'e. Yunɪz ts'ɪ t'a k'órejǫ sɪ, tu cho názdeze ts'ɪ dëne t'áthedel sɪ, t'at'u ʔasɪ nanɪdé sɪ xa-u ʔedụ ʔat'e.

Yunɪz ts'ɪ t'a k'órejǫ snɪ sɪ, yunɪz dëne nɪ k'e nąɪde ts'ɪ nuwe tɬ'ahụ́dhër ʔats'edɪ ʔat'e. Dɪrɪ sɪ, ʔasɪ ʔeɬk'éch'a łą ʔats'edɪ - dëne ʔeghásǫherę́le-u, t'at'u nɪ xél hehena-u, t'at'u nɪ ts'ɪ ʔasɪ t'áhet'ɪ-u, t'at'u dëne ta náhede-u, t'at'u hube yatɪ-u, t'at'u ʔeła náhede-u, t'a hubexa ʔeɬtth'ɪ ts'ën ghádálahena sɪ harelyụ t'á búret'ɪ ʔats'edɪ.

## Dų T'at'u Yunízz Ts'ı̨ ?así K'órejǫ T'áat'ı̨

*Zepp Casaway, Snowdrift*

Dırı xa dëne dé łtth'ı sí, té t'at'u yunízz ts'ı̨ ?así k'órejǫ heneher'enı ts'én yek'e ghálahena xa bëghǫ́ltth'ërílle xúlí, té t'at'u súgha ts'ën yek'ahunétǫ xél tth'ı t'at'u beghálada yuhǫ́ł?ǫ.

Jądızı nëne k'éyaghe dų, de?ą́ąz yunízz ts'ı̨ ?así k'órejǫ t'áat'ı̨ ?at'e. Science Institute-u, nı́ ts'ën k'áldhër ?erıhtł'ís kų́ę́ dëne huneltën xa ghádálahena-u, dëne ch'ánlé chu dëne ?ełneredı xa ghádálahena-u, nuwe nëne ts'ı̨ ?así k'órejǫ sí t'ahet'ı̨ ?ane. T'a'tu dëneba súgha sí xát'u t'a bet'áat'ı̨ xa?ǫ xúlí, dëne suł̨n ?adáhedı-u, beghár beghálálídǫ xa yatı xal̨ı̨ dé sughá xa heńedı. Ku tth'ı nı́ ts'ën k'áldhër-u, ?eyílle
dëne-u, yexáłnı-u, tth'ı t'at'e sí xáhedı xa sughá xalu.

## Yunedhe T'at'u Yunízz Ts'ı̨ ?así K'órejǫ T'áat'ı̨ Dúwéle

Jǫ nuwe nëne ts'ı̨ dëne ?arádı-u, jǫ nuwe nëne k'éyaghe de?ą́ąze yunízz ts'ı̨ ?así k'órejǫ t'áat'ı̨ hunédı ?at'e. hehedı. Xát'ı ?así bet'óre?a-u tth'ı bet'áat'ı̨ hunédı sí harelyų dëne yenéhereni ts'ën beghálada xa?ǫ. Nı́ ts'ën k'áldhër tth'ı yet'áhet'ı̨ dé, de?ą́ąz hozų dëneba ghádálahena xat'e.

Yunízz ts'ı̨ ?asi k'órejǫ-u, t'a dëneba ?así nedhe-u, harelyų net'ı̨-u dek'érıltł'ís hunédı ?at'e. ?ą́łnëdh ?arádı-u, k'álde-u, háyǫrı̨la-u, harelyų dëne ts'éhenı huherél?ı̨ ?así t'á hunílla dé hehedı. T'ók'e dëne hudáneltën sí, yunízz ts'ı̨-u, dų ts'ı̨-u, xat'u dëne huneltën dé súghá xahehedı. Xat'e t'á, ?ą́łnëdhe ?ádánı̨dhën-u, dų-u, yunedhe-u, bet'áat'ı̨ xa yunízz ts'ı̨ t'a k'órejǫ sí ts'ı̨ ?erıhtł'ís ?ołé hehedı. ?ałnëdhe ?arádı-u, háyǫrı̨la ts'ı̨ k'áldé dą́lı̨ sí, ?ałnëdhe daurełkër dé sughá xa hehedı.
?ą́łnëdh t'at'u ?así hehenełʔı̨-u, t'a ba k'étth'ız-u, yunízz t'at'u náhı̨de-u, harelyų bets'ı̨ ?erıhtł'ís daugą́ hehedı, dų bet'áat'ı̨-u, yunedhe tth'ı bet'áat'ı̨ xa.

T"ą dat'ı̨ ?así ghą k'óherelyǫ sí t'a dëne ts'éhenı t'á t'a de?ą́ąz bet'óredhir dúwéle sí hílchu-u, t'ók'e bet'áat'ı̨ xa háhedı xa.

## T'at'u Yunĺz Ts'ı ʔasí K'óreją K'áanı-u Tth'ı Bet'áat'ı xa

Dırı begháre yunedhe beghálada xa huts'ekēr xa ʔalʔı. Dırı xa déɬtth'ı sí ʔahedı-u, nı ts'én k'áldhēr-u tth'ı ʔeyĺle xa ghádálana sí ts'ı dēne deʔą́ąz yunĺz ts'ı ʔasí k'oreją t'ahet'ı xa bets'ídı xáldı ʔat'e hehedı.

1. T'a ʔasí ghálada sí-u, ʔasí káúneta-u, harelyų dēne ch'áanle ts'ı deneʔa xa.

2. Nı ts'én k'áldhēr t'ą ba ghálahena sí gháré, t'a hubexa k'étth'ız-u, hube ch'áanle-u, t'a k'óherelyą sí gháré dēneba ghálahena xa.

3. Nı ts'én k'áldhēr chu dēne suɬn chu té ʔeɬuhenélyą-u ʔeɬa ghálahena xa, yunĺz ts'ı t'á k'óreją t'áhet'ı t'ą́ąze nąde yatı nı̨t'á xadé.

4. T'ą hubexa ghálada sí ghára nąde yatı nı̨t'a xa.

5. Nı ts'én k'áldhēr yunĺz ts'ı t'a k'óreją k'áanı dı̨nálti yek'óherelyą ʔat'e.

6. Dēne suɬn t'á yunĺz ts'ı k'órelyą sí, yek'éhelnı-u, tth'ı t'at'u súgha ts'én yet'óhereɬthır xa.

7. Dırı t'áhat'ı t'á bek'áanı ʔat'e.

8. T'a k'óreją beneredı dé, dēne ghą húle hų̨lı̨ xálle.

9. Dēne yatı k'áanı dé, yunĺz ts'ı t'á k'ǒreją tth'ı k'áanı xat'e.

10. Yunĺz ts'ı t'a k'óreją, hanı-u k'áanı dé, bet'óredhír xat'e.

11. Dēne suɬn t'a, t'ą́ dą́t'ı ʔasí k'óherelyą sí xáhedı dúwéle.

## Yunĺz Ts'ı T'a K'óreją T'áat'ı xa T'a Bet'á Hunĺla

Yunĺz ts'ı t'a k'óreją bet'áat'ı xadé, dēne ʔeɬts'édı-u, hayǫrı̨la tth'ı ʔeɬa ghádálahena t'a ʔalye xaʔą. Yunĺz ts'ı t'a k'óreją, that'ıne t'at'u ghálahena xél beghalada dé hozų xa. Xat'e xúlí tsamba chu dēne yek'eghálahena chu xa tth'ı dēneʔų́nélʔą t'á hunĺla.

ʔą́ɬnēdh tth'ı yunĺz ts'ı t'a k'óherelyą sí, dēneba ʔeɬehgēth dēne dą́lı̨ sí ts'éhenı xaʔą́ı̨le, xat'ı xa beghǫ́t'a xulı̨le t'á. Dēne suɬn ɬą harelyų ts'én ʔeghádálahena dexúlí, ʔeyı t'á yunĺz ts'ı t'a k'óreją t'áhet'ı ʔane xat'ıle la.

Jądlzı nënek'e dëne sułʃn de?ąnélt'e xúlí, dëne łą yunîz ts'ı ?así k'órejá henereni ?at'lle. Dıri ghą dëne hudáneltën-u beghą náatı xa?ą, nî ts'ën k'áldhër chelekul, t'ą yatı nedhe dáheghą dëne ts'éheni-u, bet'á dëne yenedáherenı ?ane xa.

*Beatrice Louise Beaulieu, Fort Resolution*

Dëne sułʃn xalą dat'ı ?así ghą náyahełtı xa beghǫltth'ír ?at'lle, dıri dëne ?así ?ełk'éch'a k'áúneta xél. ?eyı t'á, t'ą yunîz ts'ı ?así k'óherelyą sí t'at'u dëne yesedórędı ll xat'ele.

?erlhtł'ís kụé-u; ?eyërle ts'ën-u, dat'ı ?así ghą dëne hudáneltën dé súgha xa. Yunîz ts'ı t'a k'óreją beghą ?erlhtł'ís xálį hụlį́le. Xát'ı ?así bek'áúneta húrenı ?at'lle, tth'ı té t'at'u ?alne xa bek'óreją lát'lle. Dụ dëne beyatı t'áhet'ı-u tth'ı yet'á dárltł'ís xúlí, yunîz ts'ı t'a k'óreją sí, té bek'áúneta-u, bek'áanı xa dëne ts'édı cho ?at'lle.

Yunîz ts'ı t'a k'óreją dëne ghą húle ch'á bek'áanı xa dé, dëne sułʃn t'a hube ts'ęxálį ?at'e. Xat'e xúlı, dıri yunîz ts'ı ?así k'óreją sí búl?á-u, bets'ı ?erlhtł''ís-u ?ałe xa tsamba hụlį́le, bet'á nî ts'ën k'áldhër-u, ?eyërle ts'ën-u bet'áat'ı xa. Ku tth'ı, té t'at'u ją nuwe nënek'e hubexa ?ełehgëth dëné-u, t'at'u dëne náhede-u, harelyụ ts'ën t"at'u beł'óredhîr xalí xat'ele, begha hanı hulį́le t'á.

Dıri Ghą Nádahełtı Déłtth'ı T'a Huherekër

Yunîz ts'ı t'a k'óreją t'at'u bet'áat'ı-u súgha háúnıdhën ghą náałtı xa déłtth'ı t'ahedı sí ?at'e. Dıri t'á dëne hunéltën chu tth'ı yunedhe tháa déxúlí dëne yesedóridı xa?al?ı. Dıri dëne sí t'ahedıł

1. Nî ts'ën k'áldhër dąt'u ?erlhtł'ís húłtsı, yunîz ts'ı t'a k'óreją sí beneredı-u, tth'ı bets'ën darıdı hehedı. Kú tth'ı nî ts'ën k'áldhër dáhene húnedı hehedıł

    a) T'a ?ąłk'é ?eghálada-u, láw-u, t'at'u yatı ?ałe sí, dëne ch'anlé ghára beghálada xa.
    b) Yunîz ts'ı t'a k'óreją sí háadı-u, nî ts'ën k'aldhër yegháré ?eghálahena xa ?erlhtł'ís ?ałe xa. Nî ts'ën k'áldhër ?ałthëne ?eyërle ts'ën tth'ı bet'áat'ı xa.

c) Harelyų t'a yatı ʔałé-u, ʔasí ghálada-u, ʔerıhtɬ'ís nedhe ʔałe dé tth'ı bet'áat'ı xa. Dëne xél ʔeghádalahena tth'ı xa.

d) Nı́ ts'ën k'áldhër dëne ch'anlé chu dëneʔeɬneredı chu xa ghádálahena-u, tth'ı dëne suɬı̨n xa ʔerıhtɬ'ís nedhe ghálahena sí dırı yunız ts'ı ʔasí k'órejąı sí harelyų bets'ı̨ yatı ʔałe-u, t'at'u sélne xasí, yek'e ʔeghálahena xa.

2. T'áneɬt'e nı́ ts'ën k'áldhër xa ghálada thëne hárelʔa sí ts'ı̨, ʔı̨ɬághe dëne yunız ts'ı̨ t'a k'órejąı sí k'e ghálana xa, t'a ʔedų ʔanálʔı̨-u, t'at'e sí harelyų yeghą ʔeretɬ'ís xa hı̨chu huts'élʔı̨.

3. Hubexa ʔeɬehgëth dëné, dëne suɬı̨n xa ghádálahena chu ʔeła ʔą́ɬnëdh dát'ı ʔasí ghą́ náyaheɬtı xa ʔeła déɬtth'ı huhenı́ɬthır xa, t'ą bets'ı̨ háyǫrı̨la ts'ı̨ yunız ts'ı̨ ʔasí k'órelyą xa bụyą sí. ʔeyër dé, dırı ʔałnëdh déɬtth'ı sí, hubexa ʔeɬehgëth dëne séyahereɬtı xalu, yatı nedhe-u, así ghą náatı nų́nı̨dhër dé. Dırı xa tsamba betɬ'áthela xa.

Dırı k'e déɬtth'ı xa ʔą́ɬnëdh dólʔa xa. Dırı ʔą́ɬnëdh sí dëne xabı̨ ʔeghálahena t'á, nı́ ts'ën k'áldhër-u, ʔeyërle ts'ën ʔeghálada-u, harelyų yunız ts'ı̨ ʔasí k'órejąı t'áhet'ı̨ xa.

4. Harelyų t'a nı́ ts'ën k'áldhër xa ʔasí ʔeɬk'éch'a ghą náatı xa déɬtth'ı sí k'e, ʔą́ɬnëth, dëne xél déɬtth'ı xa huts'ekër.

5. Nı́ ts'ën k'áldhër-u, ʔeɬk'éch'a dëne ch'anlé ʔeła ghálahena-u, jądızı nëne ts'ı̨ ʔą́ɬnëdh naáɬtı xa déɬtth'ı-u, harelyų ʔeła dëne huhenéɬtën xa ʔeɬts'éhedı xa. T'ahene xasí:

a) Yunız ts'ı̨ t'a k'órejąı beneredı-u, tth'ı beghą háts'ádı xa ts'ën ʔeghálada xa.
b) T'a k'órejąı ʔeylle dëne huneltën t'á k'éʔane dëne yehereldën xa.
c) T'a k'órejąı ghą náatı t'á nuwe nënek'e t'ará hunlla sí selne huts'éldzáy xa.
d) Dëne yunız ts'ı̨ t'a k'órejąı sí k'áheneta-u tth'ı yek'éherıtɬ'ís xa beghálʔa xa.
e) Xáy tanélt'u, ʔı̨ɬá dzareta, yunız ts'ı̨ t'a k'órejąı xa thëne nı̨t'a xa.

6. Jądızı nëne ts'ı̨ nı́ ts'ën k"áldhër, ʔeɬk'éch'a dëne ch'anlé xa ghálahena chu ʔeła nı́ ts'ën k'áldhër chelękuı huheneɬtën húnedı ʔat'e. Xat'u hunı̨dhër tɬ'ą́ghe dé, beghádállelu k'éʔáne dëne huhenɬɬtënı̨ dé, hozų xa.

7. Science Institute t'a ghálahena xa:

*Noel Yelle, Fort Resolution*

a) Yunĺz ts'ı t'a k'óreją k'áúneta-u, ʔeyı ts'ı ʔerıhtı'ĺs heheɬtsı-u dëne tahele xa.
b) Dırı ts'ı ʔerıhtı'ĺs k'éhelnı xa t'o bet'áat'ı hutsʼélʔı dé thela xa.
c) Sátsą́n benĺ xụlı lat'e yé dek'eherıhtı'ĺs-u, bek'áanı xa.
d) ʔerıhtı'ĺs k'aatı xa thela kụ́ tth'ı nálye nĺlye xa, dëneba thela xa.
e) Dırı ghálahena xa tsamba huhúɬʔa xa.

8. Nĺ ts'ę́n k'áldhër-u, Science Institute-u, ʔeɬk'éch'a dëne ch'anlé xa ghálahena-u, yunĺz ts'ı t'a k'óherelyą sĺ, Science Institute haheledı xa, ʔeyër bedı́nálti dé dëneba thela xa.

9. Nĺ ts'ę́n k'áldhër-u, Science Institute-u, ʔeɬk'éch'a dëne ch'anlé ʔeɬa ghálahena-u, yunĺz ts'ı t'a k'óreją káúneta-u, tth'ı yets'ı ʔerıhtı'ĺs heheɬtsı xa t'at'u beghálada xasĺ xa yatı heheɬtsı xa. Dırı yatı ʔaɬe xasĺ dą́t'u xa:

a) ʔasĺ k'áunehtą ts'ı ʔerıhtı'ĺs t'áat'ı xa.
b) T'at'u sughá sĺ ts'ę́n t'a k'áúnehtą sĺ t'áat'ı xa tsamba nuwe ʔụ́nélʔą xálle.
c) Yunĺz ts'ı t'a k'óreją sĺ xáré nuwe ts'ı xa hulta xa, ʔeylle yehı́ɬchu ch'á.
d) T'a'tu ʔą́ɬnędh xél ʔasĺ k'áúheneta xasĺ.
e) T'a't'u dëne nérę́ltı'ĺs sĺ hube ts'ę́n nánı xa.
f) T'at'u háyǫrı́la k'éyaghe dırı k'áúneta xa dëne huneltën xa.
g) Nĺ ts'ę́n k'áldhër t'at'u yunĺz ts'ı t'a k'óreją nısĺ t'ahet'ı xa yek'éherıhtı'ĺs xa.

10. T'a dëne huneltën xa ghálada sĺ, yunĺz ts'ı ʔasĺ t'a k'óreją sĺ ts'ı bet'á dëne huneltën xa ʔerıhtı'ĺs ʔaɬe xa. Dırı xa tth'ı tsamba dëne tı'áthela xa.

11. ʔeɬk'éch'a dëne ch'anlé xa ghálahena-u, háyǫrı̨la-u, dëne thëne ts'ën ghálahena-u, tsamba t'á dëne ts'éhenı k'ìz nı́ ts'ën k'áldhër tth'ı dëne ts'éhenı hunédı.ʔat'e, yet'á dırı k'áûneta-u, ʔerıhtı́'ıs heheɬtsı xa.

12. Jądızı́ nëne ts'ı̨ nı́ ts'ën k'áldhër t'at'u yatı t'áat'ı̨ xa sehéle sı́, yunız ts'ı̨ t'a k'óreją xa bet'óreʔa nedhe ʔat'erá nı́ ts'ën k'áldhër yenehereni xaʔą.

13. Nı́ ts'ën k'áldhër-u, ʔą́ɬnëdh náaɬtı déɬtth'ı-u, ʔeɬk'éch'a dëne ch'anlé xél ʔeghálahena-u, Sclence Institute-u, dëne dą́t'ı ʔası́ k'áaneta-u, ʔą́ɬnëdh-u, xél suhų́la dé, t'at'u beghálada nuweba sehı̨le xalu.

14. Nı́ ts'ën k'áldhër xa ghádálahena sı́, ghádálahena-u k'e, yunız ts'ı̨ ʔası́ ghálahenę́nta xa beghǫ́t'á xa huts'élʔı̨.

15. Nı́ ts'ën k'áldhër, xáy tanélt'u t'ą́ yunız ts'ı̨ ʔası́ k'óherelyą ʔası́ ghǫ́nenı xa huts'élʔı̨.

16. Nı́ ts'ën k'áldhër-u, ʔą́ɬnëdh náaɬtı xa déɬtth'ı-u, ʔeɬk'éch'a dëne ch'anlé xél ghálahena-u, Sclence Institute-u, yunaghe ts'ı̨ nı́ ts'ën k'áldhër nedhe huherekër lílu, ʔası́ t'á hunllálle-u, yunız ts'ı̨ t'a k'óreją sı́ k'e ʔeghálada xa.

Dırı sı́:

a) Jądızı́ nëne ts'ı̨ ʔą́ɬnëdh yunız ts'ı̨ t'a k'óreją sı́ k'e ʔeghálahena dé, tsamba heheɬtsı sı́ k'e náheɬnı xálle.
b) Yunaghe t'a dëne suɬı̨n ts'ı̨ ʔerıhtı́'ıs-u, ʔası́ thela sı́ t'áat'ı̨ xa dúwéle.
c) T'a yunız ts'ı̨ ʔası́ k'órelyą xél ʔeghálana sı́, ʔası́ beghǫ́nedı xa.
d) Yunız ts'ı̨ t'a k'oreją k'áúneta sı́, jądızı́ nënek'e beghár ʔeghálada xa yatı ʔałe xa yunaghe ts'ı̨ tsamba t'áat'ı̨ dëxúlí.

17. Jądızı́ nëne k'éyaghe, yunız ts'ı̨ t'a k'óreją sı́ t'áat'ı̨-u tth'ı dëne ɬą yenehereni ʔáne xa, dëne déɬtth'ı xa. ʔą́ɬnëdh-u, Sclence Institute ts'ı̨-u, ʔeɬk'éch'a dëne ch'anlé ts'ı̨ dëne-u, yek'e heréɬtth'ı xa.

Kú tth'ı, k'áldhër nedhe yeghą́ı̨ɬʔa t'á yunız ts'ı̨ t'a k'óreją xa dëne déɬtth'ı xa ʔą́la sı́, ʔałų t'at'u ghálahena sı́ xat'ée xa, nı́ ts'ën k'aldhër dırı rıhtı́'ıs t'ą́ą́ze naaltı ts'ën.

18. Jądlzí nēne xa dı̨ghe dēne, yunlz ts'ı̨ t'a k'óreją sí, de?ą́ąze beneredı xa ghálahena xa huts'élʔı̨. Taghe gháye dé, nanet'ı̨ ghárę́, k'étɬ'as bek'e ghálada xa la xų́lı̨ ?álye xa.

*Madaline Catholique and grandson Ryan, Snowdrift*

Nádēne Sclence Instltute xél ghálahena-u, hanı náheɬtsı-u, dek'éherıhtɬ'ıs-u, tth'ı dēne táhele xa. Kú tth'ı, dırı ghálada xa tsamba heheɬtsı huherę́ldzá xa.

Nádēne nı́ ts'ę́n k'áldhĕr xél ?eghálahena-u, yunlz ts'ı̨ t'a k'óreją k'e ?eghálahena ?ų́ɬı̨ xa benérę́ltɬ'ıs xa. ?ı̨ɬą́ghe dēne ch'anlé chu dēne ?eɬneredı chu xa ghálana xa-u, tth'ı ?ı̨ɬą́ghe dēne suɬln xa ?erıhtɬ'ıs nedhe ?eghálada sí xa ?eghálana xa.

19. T'ą yunlz ts'ı̨ t'a k'óreją ghálahena xa déɬtth'ı sí, t'at'u yet'oherę́ɬthır xasí háhedı xa, tsamba t'á-ú, hǫzų náts'ede-u, harelyų t'á.

20. Nı́ ts'ę́n k'áldhĕr, yunlz ts'ı̨ t'a k'óreją k'áúneta xa dēne nerę́tɬ'ıs xa. T'ą dırı ghálahena xa déɬtth'ı sí, ?erıhtɬ'ıs begháré la ?ałe xasí heheɬtsı xa.

# GONATTHEE GEDÉHTTH'I K'EH GONDI

## Azhíi ǫt'e

Góhdli Ndéh gots'ęh Dene sǫłíé dánéht'e xaye limil gots'ę́ nonı́ét'ǫ́ ghǫ kéogedıshǫ, t'ahsíi xáádé zhánízheh gots'ęh edáondí edegha senídáogı́ʔáh ogedıshǫ t'áh gogendíh. Dene gı̨lı̨ gots'ę́ nonı́ét'ǫ́ ghǫ kéogedıshǫ dezhá́a gogháogenehtę.

Dúh thaale Góhdli Ndéh ghǫ kéots'edéhshá kǫ́ tucho náá gots'ęh mǫ́la egeedı́ dáegenıdhę ghá́ádé ʔeʔa gots'ęh eghálaeda gúlí kádeʔa ghálagenda.

Góhdli Ndéh gots'ęh Dene sǫłíé nonı́ét'ǫ́ ghǫ kéogedıshǫ t'áh dúle dúh dzęh edáondí t'ahsíi gúlí kádeʔa ghálagoda t'áh nıegedętłʼéhts'ıhʔǫ́ dáondí dene gı̨lı̨ mek'éhgodíh. Dáondí dene gı̨lı̨ k'ę́ę́ t'ahsíi t'áh gots'ágodí shu nágots'e t'áh egedeké. Mets'ıhʔǫ́ kǫ́tah dúle edets'ágendi t'áh eghálagenda kéogenihdhı̨. Xidi dáondí dene ts'ı̨lı̨ shu gúlí adąndih gots'ęh ǫhndah łǫ shu naxeh ch'ą́ą́ eget'ı̨h t'ah mek'eh edihtłʼéh ts'ehts'ı̨ olí.

Nonı́ét'ǫ́ ghǫ kéots'edıshǫ Góhdli Ndéh godhąh kǫ́tah gúlíí ke t'ahsíi xáádé zhánízheh gha met'áh agot'ı̨ kéogenídhe.

Canadian Commission tai hono xaye ełénagéhde ekúh UNESCO (United Nations Education, Scientific and Cultural Organization) 1988 Saamba Kǫ́ę́ ełéginde Góhdli Ndéh gha k'áodhe Ndedhé, Dennis Patterson nonı́ét'ǫ́ ghǫ kéots'edıshǫ dúle ndéh ts'ę́ k'áodhe ke eghálaeda gúlí kádeʔa gha met'áh agot'ı̨ dındí. Ilts'é-ndaa Zaa, 1988 ekúh Nónı́ét'ǫ́ ghǫ Kéots'edıshǫ ts'ehk'e eghálaeda gha dene sánéht'e zhek'agenehtah gha goniedenıtłʼéh.

## Nonı́et'ǫ́ ghǫ Kéots'edıshǫ azhíí áts'eedi

Gǫhdli Ndéh gots'ęh dene sołíé la ndéh ts'ęh nonı́ét'ǫ́ ghǫ t'ahsíi azhǫ kéogedıshǫ. Meots'edıshǫ nidé ndéh, undadhé ats'ųndeh ets'enidhę gots'ęh t'ahsíi ʔehttth'i ghats'enda, kí tucho náá gots'ęh dene k'ę́ę́ káets'enidhę íle.

Nonı́et'ǫ́ ghǫ kéots'edıhshǫ la dáondí dene ts'ı̨lı̨ ts'ı̨hʔǫ́ ǫt'e. Nádats'edetí, ndéh k'ets'elı̨, gots'ęh t'áhsíi xáádé zhánízheh t'áh agot'ı̨ gots'ęh dáondí dene ts'ı̨lı̨ ghǫ áts'eedi.

## Dúh Noniet'ǫ ghǫ t'áhsíi kéots'edíhshǫ dáondí met'áh agot'į

*William Cli, Fort Simpson*

Noniét'ǫ́ ghǫ Kéots'edíshǫ dúh dáondí t'áh dúle k'ęndaa met'áh agot'į azhǫ k'agenuhta kǫ́ meghálagoda gha dene sáneht'é gedéhtth'i kí gogha gǫ́ʔǫ íle gots'ęh kí meghǫ t'áhsíi tǫ ots'edíshǫ íle.

Dúh Góhdli Ndéh noniet'ǫ́ dágoít'é ghǫ keots'edíshǫ kútr'íi godlíh met'áh ago'ti kéonídhe. T'ahsíi Ghǫgedíhshǫ Ndedhé, Gogháenet'ę gha Eghálagidéh, Ts'enda gots'ę gots'endeh ts'ęhk'e Eghálagidéh, Kǫ́ K'éndíh, gots'ęh Góhdli Ndéh edihtr'éh kǫ́ę́ Ndéhdhé azhǫ zhet'áh ageet'į. Meníets'edętr'éh gha nidé t'ahsíi gúlí kádeʔa k'ę́ę́ gots'ęh dene sǫ́ı́é dáegenidhę k'ę́ę́ ats'eleh, káondí nidé Government ke dúle edáondí gha dúle zhak'agenehta.

Dáondí t'áh met'áh agot'į gha Dúh gots'ę́ met'áh agot'į kí Góhdli Ndéh gots'ęh dene sǫ́ı́é dádéhtr'i undah aguleh egenídhę gok'ę́ę́ agot'į íle. Eghálaeda gúlí kádeʔa gha ʔeʔa ghádé agot'į táh dúle menídętr'éh.

Qhndah ke noniét'ǫ́ ghǫ Kéots'edíshǫ ghálagoda gha dene sáneht'e gotah gedéhtth'i kageedi ʔeʔa zhats'íts'į nidé met'áh agut'į. Government nezų dene goxéh eghálagidéh gha nidé kútr'íi zhet'áh ageet'į gha gǫ́ʔǫ. Dezǫa edihtr'éh kǫ́ę́ noniét'ǫ gots'ęh tucho náá k'ę́ę́ gogháonut'ę egenidhę gots'ęh, kǫ́tah saamba t'áh dene ts'ágendi ke gots'ęh goseenízhaeti gha eghálagidéh ke qhndah ke kǫ́tah nezų gǫ́ʔǫ gha ts'ę́ k'aogedhe gha gots'ę́ dagedęndih. Qhndah ke kǫ́tah gots'ęh dene gots'ęh government gha eghálagidéh ke dáondí eghálagidéh noniét'ǫ ghǫ gots'ádagedųndí egenidhę. Dáondí edi ndéh ghǫ káegenidhę, dáondí dene gíli dúh gots'ęh undah gogha menídętr'éh shu met'áodéʔá egenídhę.

## Dáondí t'áh dúle Mek'égodíh gots'ęh Met'áh Agot'ı̨

Edi la dágót'é geedi k'eh senídáogeni?ǫ ǫt'e. Dene zheghálagenda gha goníedętr'éh ke edi dágót'é geedi la government ke dúle zheghąádé met'áh agot'ı̨ gha agíla.

1. ?e?a azhǫ, t'ahsíi gogháonetę, eghálaeda kéots'enídhi gots'ęh meghǫ kéots'edí?áh ghálagoda nonı̨ét'ǫ́ k'ę́ę́ ats'et'ı̨.

2. Góhdli Ndéh gha Government eghálaeda kéots'enídhi dáond dene ts'ı̨lı̨́ gots'ęh nonı̨ét'ǫ́ gok'ę́ę́ gots'ágodi olí.

3. Government gots'ęh kǫ́tah nezų gó?ǫ gots'ęh eghálaeda t'áh shu nezų gó?ǫ nonı̨ét'ǫ k'ę́ę́ ats'e?ı̨h t'áh ǫte gha.

4. Amı̨́ı̨ yédídih egeedı̨ é't'ih dágot'é geedi t'áh senídaogı̨́?áh olí.

5. Góhdli Ndéh gha Government xidí ét'ih nonı̨ęt'ǫ ghǫ t'ahsíi kéots'edı̨shǫ níets'dętr'éh ghálagenda.

6. Nonı̨ęt'ǫ ghǫ kéots'edı̨shǫ dene sǫ́ı̨é ét'ih undah gedéhtsi nidé nezų gha.

7. Met'áh agot'ı̨ nidé su mek'éh godíh.

8. Amı̨́ı̨ nonı̨ét'ǫ́ ghǫ kéodı̨shǫ nidé nezų zhexéh eghálaenda gha mets'ę́ dats'edendih.

9. Met'áh agot'ı̨ ghá nidé k'ę́ndaa nezų mek'éh godíh gha gó?ǫ.

10. Gotthá t'ah gondi k'éts'endíh ká met'áodé?á ǫt'e.

11. Edek'ę́ę́ gots'endíh ghálagenda gedéhtth'i esą́ą́ amı̨́ı̨ nonı̨ét'ǫ kéogedı̨shǫ ogedı̨shǫ.

## Dáondí t'áh Nonı̨ét'ǫ ghǫ Kéots'edı̨shǫ t'áh Thı̨́h Agot'ı̨

Góhdli Ndéh dúh dáondí gó?ǫ nonı̨ét'ǫ́ gok'ę́ę́ t'ahsíi ghálats'enda gha nidé dene azhǫ zhets'ę́ nezų kaegenidhę gots'ęh kǫ́tah nágetse gha gó?ǫ. Nonı̨ét'ǫ́ ghǫ kéots'edı̨shǫ gots'ęh tucho náá gots'ęh dáondí t'ahsíi ghálagenda kí dúle ełeghąádé megháts'enda ts'ę́ nádaots'ı̨hdhe ílę. Mek'eh eghálats'enda gha saamba húle gots'ęh ł́ę́ę́ dúle zhek'éh senídaodę?áh shu húle.

Ndéh ts'ę́ K'aodhe nonı́ét'ǫ́ gok'ę́ę́ ageet'ı́ gha nidé ǫhndah ke t'ahsíi ghaádé ageet'ı́ t'áh gots'ę́ gogendeh gha húle. Dene sǫłı́é t'ahsíi enıets'ę́tı́'éh gotah nonı́ét'o ageet'ı́ t'áh gotah ageet'ı́ kı́ mets'ıh?ǫ́ met'áh agot'ı́ kéonídhi ghaale sóondih.

Góhdli Ndéh dene sǫłı́é dene gúlı́ kádé?a ǫ́ǫ́ aegenht'é kó nonı́ét'ǫ́ ghǫ kéots'edıshǫ dádéhtı́'íi met'áodé?á mek'éodezhǫ íle. Kǫ́tah gots'ęh government ke ?e?a gots'ęh goseenízhaeti ke ts'ę́ gogendeh it'áh k'ę́ndaa zhet'áh ageet'ı́ gha gogháonet'ę gha gó?ǫ.

*Mary Agnes Bonnetrouge, Fort Providence*

Nonı́ét'ǫ́ ghǫ kéogedıshǫ ke gots'ęh dene edihtı́'éh ghǫdıshǫ kı́ t'ahsíi dánéht'e ogedıshǫ ghǫ łáedih ełets'ę́ gogendeh íle. Kı́ káodéhtı́'íi meghǫ kéots'edıshǫ íle t'áh łǫ kı́ gondi mét'áodé?á íle ǫt'e egenidhę.

Nezụ meghǫ kéots'edı?áh gha nidé edihtı́'éh kǫ́ę́ dáondí nonı́ét'ǫ́ k'ę́ę́ ats'et'ı́ ghǫ gondi kéogedı?áh gha gó?ǫ. Mek'eh gondi gots'ęh edihtı́'éh shụ łǫ íle. Sánéht'e gots'ęh mek'anéta t'áh mek'eh edihtı́'éh gúlı́ kó ezhi edihtı́'éh éts'edeh gha godezhí. Dene zhatié gogháonetę la kı́ nezụ meots'edı?áh t'áh nonı́ét'ǫ́ k'ats'enehta ts'ę́ eghálagenda íle.

Nonı́ęt'ǫ́ ghǫ gogháots'enehtę gha nidé dene sǫłı́é esaą́ą́ gots'ę́ dáedę?ǫ. K'aondí kó mek'eh gondi łǫ gúlı́ íle t'áh duwé nezụ undah gedehtsi. Me'tah agot'ı́ nidé adahxǫh met'sıh?ǫ́ dáondí náts'edéh gots'ęh edéts'ededih t'áh t'áots'edehdhi kó kı́ meghǫ nádaots'ehdhe íle.

DÁGOTS'ELEH GHA

Zheghálagenda gha gonıędętı́'éh ke la kaegenıdhę thaa meghálats'enda tı́'ą́ą nézǫh łáedih met'áh agot'ı́ kéonídhi gha.

Nodee Góhdli Ndéh gots'ęh dene azhǫ ełets'ę́ nezų́ kǽegenidhę ts'įh?ǫ́ dágots'uleh gedįndí.

Dágót'é geedi la Góhdli Ndéh gha government ts'ęhk'e láondíh ǫt'e.Eghálaeda gúlí kádę?ah xéh eghálagidéh gots'ęh nonįętǫ́ ts'ęhk'e eghálagenda kǽogenihdhi olí.

Nonįęt'ǫ k'agenehta gha dene sánéht'é gedéhtth'i kagots'uleh geedi:

1. Góhdli Ndéh gha government Nonįet'ǫ́ ghǫ t'ahsíi Ots'edįshǫ megháts'enda gots'ęh mets'ę́ dats'edęndih gots'ęh kagogeleh gha:

    a) ?e?a, t'ahsíi gúlí ghálagoda gots'ęh edihtr'éh megháádé agot'į́ dáondí dene ts'įlį ts'ęhk'e nįędętr'éh
    b) Góhdli Ndéh gha government t'ahsíi ghálagenda lǫǫ zhet'áh ageet'į́ gha edihtr'áh nįegedętr'éh. Ezhi godhąh gúlí ke shu zhet'áh agút'į́ gha nádaoguhdhe.
    c) Edihtr'éh ghádé agot'į́ tah nįets'edętr'éh.
    d) Ts'enda gots'ęh Gots'endeh ts'ęhk'e Eghálaeda, Dene Sǫłíé gha ?e?a esą́ą́ dáondí aot'é gha gonįędętr'éh.

2. Ndéh ts'ę́ K'aodhe ts'ęhk'e edáondí eghálaeda gúlí ką́de?a ghálagenda gha xidi ét'įh dene gonéht'é nonįętǫ́ k'ę́ę́ agot'į́ ghálanda gonįędętr'éh.

3. Gogha ek'ę́te?et'a ke dene sǫłíé ts'ęhk'e eghálagenda keełexéh ǫhndah kǫ́tah nonįęt'ǫ́ ghǫ kǽogedįshǫ t'áh gots'edįhshǫ sánéht'é gedéhtth'i nágehtsí. Gonįędętr'éh gotr'ą́ą́ gogha ek'ę́te?et'a t'ahsíi gúlí gha senídaogį́?áh t'áh gots'ádagendih t'áh gots'edįhshǫ gha. Edáondí t'áh gots'ádagedęndih t'áh ndéh ts'ę́ k'aodhe ke, t'ahsíi gúlí ghálagidéh ke ǫhndah ke gots'ádagedęndih gha egeduké gha gots'ę́ gogendeh gha.

4. Ǫhndah ełexéh gedehtth'i łą́ą ndéh ts'ę́ k'aodhe ke nonįęt'ǫ aget'įh ghǫ gogęhndih gha gonįędętr'éh.

5. Ndéh ts'ę́ k'ąodhe, Dene sǫłíé dáondí dene gilį ghálagenda gha gedéhtth'i ke gots'ęh ǫhndah ełexéh gedéhtth'i azhǫ nonįęt'ǫ gogháonet'ę gha nádaogehdhe gha.

    a) Nonįęt'ǫ ghǫ k'é?ǫ́ keots'edįshǫ gots'ęh meghǫ nezų́ edéts'ededih deghé ąndeh gha mek'eh eghálats'enda;

b) Edáondí megondié nezheh shu gogháonetę;
c) Dúh Góhdli Ndéh dáondí t'áh dzáagúht'e noníęt'ǫ́ ghǫ keots'edíhshǫ t'áh dúle segots'eleh;
d) Noníęt'ǫ ts'ęhk'e t'áhsíi azhǫ kéots'edí?áh ghaláts'enda gha eghálaeda zháts'íhts'į.
e) Łié xaye tánét'e amíį dánéht'e noníęt'ǫ́ ghǫ dáodéhtł'íí ghálagíndá gha nezų gots'ę́ káots'endah.

*Philip Simba, Kakisa Lake*

6. Ndéh ts'ę́ k'aodhe gha eghálagidéh ke gots'ęh dene sǫłié dáondí dene gíłį ghálagenda gha gedéhtth'i ełexéh dáondí t'áh eghálagidéh ke k'é?ǫ́ zheghǫ kéogedí?áh ghálagenda.

7. Góhdli Ndéh ts'ęh Dene T'ahsíi ǫgedíshǫ ndedhé la dúle:

a) noníet'ę́ ts'ęh gondi nágehtsí gots'ęh zhek'eh edihtł'éh niegedętł'éh
b) edihtł'éh nezų mek'éhgodíh.
c) mek'eh gondi náts'ehtsí gots'ęh computer zhíh níets'edetł'éh.
d) kǫ́tah edihtł'éh k'ezhats'ehti k'éh shu meghǫ edihtł'éh ndaa theela.
e) gots'ęh meghálats'enda gha saamba gots'í?áh.

8. Góhdli Ndéh gha government gots'ęh dene sǫłié dáondí dene gíłį gha gedéhtth'i noníęt'ǫ́ ghǫ gondi edihtł'éh ogedíshǫ gha goxéh eghálagenda.

9. Government, T'ahsíi ǫgedíshǫ ndedhé, dene edegha gedéhtth'i gots'ęh Ǫhndah Gedéhtth'i ke edi káondí t'áh noníęt'ǫ́ ghǫ gondi nágehtsí gha:

a) Dáondí t'áh met'áh agot'į gots'ęh dúle gogháots'enehtę sets'eleh;
b) Duwé gúlí gondi náts'éhtsį t'áh ageet'į;
c) Mek'eh edihtł'éh ts'įtǫ́ dúle edihtł'éh łǫ mę́ht'e ts'ehtsį gots'ęh goghǫ náędíh;

d) Dáondí t'áh ǫhndah ts'ęh gondi náts'ehtsí;
e) Dáondí t'áh eghálagidéh gots'áendí;
f) Mek'ats'enehta gha dáondí t'áh gogháonetę;
g) government eghálagidéh k'éh dáondí t'áh zhet'áh agut'į

10. Edihtł'éh Gogháonetę noniętʼǫ́ ghǫ gondi t'áh ageet'į la dúle gogháonet'ę ghǫ zhek'agenehta gha edihtł'éh zhágihtsį.

11. Dene sǫłié dáondí dene gilį ts'ęhké eghálaeda gots'ęh kǫ́tah gots'ęh dene noniętʼǫ́ ghǫ gondi t'áh government gots'ágenda gha k'ęndaa saamba t'áh gots'ágodi.

12. Gódhli Ndéh gha Government dene sǫłié zhatié ghálagoda la dáodéhtł'í gozhatié ots'edįshǫ ts'įhʔǫ́ dúle nezų gogháots'enehtę shu ghágenda gha.

13. Government, Ǫhndah Ke, Dáondí dene ts'įlį ghálagoda gots'ęh edihtł'éh ogedįshǫ ke ełexéh gondi ghǫ k'ęndaa gogendeh.

14. Ndéh ts'ę́ K'aodhe gha eghálagidéh ke noniętʼǫ́ gha gogháonetę gha nidé dene łę́ę́ gotł'ą́ą eghálagidéh t'áh dúle gogháonetę ts'ę́ ageet'į.

15. Government ke gots'ęh Ǫhndah ke ełexéh amįį noniętʼǫ́ ts'ęhk'e eghálagįndá gha t'ahsíi goghǫ́tá k'agenehta.

16. Government, Ǫhndah Gedéhtth'i, Dene edegha Gedéhtth'i gots'ęh T'ahsíi Ghǫgedįshǫ Ndedhé noniet'ǫ́ gok'ę́ę́ agot'į gha ełexéh Federal government t'ahsíi goch'ąą goʔá gha íle ghǫ gonádaots'ehsá gots'ęh t'ahsíi kanéht'e ghǫ gogendeh:

a) Ǫhndah ke noniętʼǫ́ ts'ęhk'e egh lagenda t'áh gots'áendí k'éh kí tax gots'ęh Canada Pension Plan nágęhndíh íle;
b) Noniętʼǫ́ gots'ęh t'ahsíi 'éhgodíh dúle met'áh agot'į.
c) Dene dánéht'e noniętʼǫ́ ts'ęhk'e t'ahsíi ghálagenda gha t'ahsíi goghǫ́t'á ełę́ht'e gha;
d) Góhdli Ndéh edáondí noniętʼǫ́ ghǫ gondi nágehtsí ghálagenda federal government ke kaodéhtł'íi shu zheghálagundá.

17. Ǫhndah ke, government gha eghálagidéh ke, dene sǫłié ts'ęhk'e t'ahsíi ghálagenda ke, noniętʼǫ́ ts'ęhk'e eghálagoda gha gedéhtth'i goniedętł'éh. Government edi edihtł'éh ts'ę́ k'ęt'ą́ą nagogendeh gots'ę́ k'ęndaa eghálagenda gha.

18. Góhdlì Ndéh k'ęndaa noniętʼǫ ghǫ kéots'edìshǫ kútɬ'ìì godlìh met'áh agotʼį gha dene dìį keogęhndih gha goniedętɬ'éh. Tai xaye gok'aneta tɬ'ą́ą́ eghálaeda ɬą́ą́ gogha meniędętɬ'éh.

Ezhi gots'ęh dene ǫki Gódhli Ndéh editɬ'éh ghǫgedìshǫ goxéh noniętʼǫ ts'ęhk'e gondi nágehtsi ghálagenda.

*Sarah Hardisty, Jean Marie River*

Gots'ęh dene ǫki government gha eghálagenda agìt'e ɬié Culture Comm unications goxéh eghálaenda gots'ęh ɬié Aboriginal Rights and Constitutional Development goxéh eghálaenda. Egeedį ésą́ą́ noniętʼǫ gok'ę́ę́ eghálaenda gha edihtɬ'éh niegedętɬ'éh gha.

19. Noniętʼǫ k'ę́ę́ agotʼį gha gok'agenehta gha goniedętɬ'éh kesaamba k'agenehta gots'ęh met'áh agotʼį ts'ìhʔǫ́ dágondí gha shu k'agenehta.

20. Ndéh ts'ę́ K'aodhe ts'ęh dene ɬié noniętʼǫ gok'ę́ę́ t'ahsìi ghálats'enda nidé mets'ìhʔǫ́ dágǫndí k'anehta gha meniędętɬ'éh.

# K'ÓHOWE YERI DÁKUL GOXD

ʔala Xd

Dene Wá ke júhdá néné dágǫht'e kokeníhshǫ, dá kik'e dene húyíhle, dá ʔedehé gokeyíʔa, gots'ę neh ghǫ dá ráʔedíʔekúwe gharéá yáhni dáréht'e lemílé xai gots'ę júhdá ʔedeokádi. Dene sho ke dene gáhukerehtę gháré hídú k'ála híni gogá kots'enihshǫ. Yáhni dáréht'e lemíle xai ta gots'ę t'áhsí hek'ínadiʔets'ehwe hé gok'áts'di gháré ʔagóyít'e.

Júhnį niwále gots'ę Júhdá hínéné Mǫla Dene tanid gots'ę t'áhsí ghǫ dákeniwę, dá ráʔediʔekúwe, hé yeri hokenihshǫ k'égháréá ʔeyi k'óhowe ta zǫ yílʔ kóli góz judhy ʔeghálats'íde ʔareyǫne gok'éhtá ʔagóht'e gú ʔagúja.

Hídú Júhdá k'áʔǫne Mǫla ts'ę rágosé ʔagodad, hé híni Dene heráǥoʔá kek'égudí nídé ʔeghálats'ídeni bet'óts'edehʔá nídé w'íla, gots'ę judhy bet'óts'edéyíhʔá nídé w'íla, k'áʔǫne Dene Wá ke dúʔagǫht'e ghǫ ráʔdíʔewé ʔagúja. Hagú ts'ónét'e nídé Dene heráǥoʔa gháre kesóríadaots'enéhʔa wóle gha gonezǫ ʔagudí kdi. Júhda kǫ́ę kágodéyíla gota Dene Wá rád hídú t'áhsí gogha Mǫla t'áʔekenítǫ gú ʔagodad dódí ʔagudí nídé Dene Heráǥoʔa gháre t'áhsí gálats'eyúda gha ʔagots'í gha. Dene Wá hé fori ʔedę/gúlí ʔagodad hé w'íla xai tóréht'e k'áʔǫne Dene Híshai ke xadwi hé k'áʔǫne Dene Heráǥoʔa ts'íhshu he bek'éhta ʔeghálats'eyeda gha got'ódéʔá ʔagodad.

Júhdá néné gota w'ílá, gots'ę hídé neh kágodéyíla gota ʔeyi Mǫla ke w'íla ʔeyi Dene Heráǥoʔá k'égháré t'áhsí ghálats'eyeda gha dádéhshó bet'ódéʔa kígonihshǫ ʔagodad. ʔeyi yát'a hé deshíta kek'égódi ghaniyá lǫ.

Júhni 1988, ʔeyi UNESCO (neh kágodéyíla gots'ę ʔeχi Gáʔuretę, T'áhsí Heyágots'íhʔa, hé Dene Heráǥoʔá Got'íné) gogha deri ʔehda Canada gots'ę meni gogha kudéhtl'ei, ká tai horénǫ xai gots'ę xai tóréht'e rahshíkeyéde, ʔkú Sǫ́ba kǫ́ gokeyíd gú Júhdá gots'ę k'óhowe ke feweda Dennis Patterson, hederi Dene Heráǥoʔa k'égháré K'óhowe ke ʔeghálakeyúda gha t'áhsí gǫłǫ dúle ket'óts'edéhʔa hadeyídi. Dene Heráǥoʔá honíyǫ gha October 1989, dene heridénitl'e, gú yeri lǫ gok'e ʔeghálakeyúda gha ʔagǫ́la la, Dene Heráǥoʔá honíyǫ ddi yeri ʔagóddi hegokúhʔa gú goz hídú gots'ę dá bet'óts'edéhʔa, góz yeri gogha dúle ket'óts'edéhʔa w'ílá, hagú yeri ke hé kégǫ́ła gha sǫ́ni, hé w'íla dá dúle kesórígots'eyídi dai. Hederi ʔareyǫne honíyǫ nídé gots'éhʔǫné Júhdá dúle ket'óts'edéhʔa.

## Dene Herágoʔá Honíyǫ Yeri ʔagóddi

*Mary Ayah, Fort Franklin*

Júhdá Dene Wá ke neh ghárèá lǫ́ kurágoʔá gǫ́hlį. Dene Herágoʔá dáhęt'e ghárè dá t'áhsį ghats'uyéda, yeri ts'ę́ ʔedegha róots'ehwe, hé yeri dene gha ʔhw'i hįlį, ʔeyi Mǫ́la ʔkddini kúhé dágǫ́ht'e goyená dene ts'ílį.

Yáhni dá dene ts'úyįle ghárèá Dene Herágoʔá gǫ́hlį. Dene Herágoʔá ghárè yeri ʔareyǫ́né hots'enihshǫ hé dá raʔediʔets'úwe ghárèá deri néné gota dene kádeʔá ts'ílį. Kuxdé, dá ʔelehta dene kúyįhle, yeri hekedeyįhsha, hé kuʔeʔá dai ʔareyǫ́né dáhęt'e k'égháré, kuyatį, yát'a, deshįta yeri het'ókedéyįhʔa hé dá ʔeyuwe déné hé dene kúyįhle ghárè keyagáwę.

### Hįdú Gawe Gú Dá Dene Herágoʔá Het'óts'edéhʔa

Deri meni gálayúda gha dáw'i ʔareyǫ́né gálakeyúda du súré kugha niwá góyįʔále, hai hé w'íla deri Dene Herágoʔá ddi yeri ʔahęt'e du súré kigodeyįhshále, gots'ę dá hįdú k'ála hįt'ú júhdá béhé gots'aʔa w'íla du súré du kǫkenihshǫ́le hé w'íla júhdó gaw'e gú dá dúle Mǫ́la ke ta béhé ʔeghálats'uyéda w'íla du súré kokedeyįhsha.

Júhdó Júhdá Néné gota gots'éhʔǫné Mǫ́la ke ta, Dene Herágoʔá hé ʔeghálagoyeda gú ʔagodad. Júhdá Néné t'áhsį heyáguhʔa Got'íné, Gáʔuretę gá ʔeghálayedai ke, K'ǫ́howe ke ta Dene Xd hé ʔeghálayedai ke, gots'ę Deshįta k'édi Got'íné ke, gots'ę Dene Hįshai ke gáhurehtęi ke, hederi ke yá Dene Herágoʔá kehtá k'áʔǫne ʔeghálakuyéda gú ʔagodad. Mǫ́la ke ta Dene Herágoʔá hé ʔeghálats'eyeda dá gok'e k'įnakerehta dúyé ʔareyǫ́né légǫ́ht'e gú gálakeyeda, yeri k'é k'įnakerehta du ʔareyǫ́né légǫ́ht'e hé w'íla kǫ́ta Dene Wá rádi goga dáyeniwę k'égháré ni kighálayeda gha.

### Dá Dúlé Gots'éhʔǫné Dene Herágoʔá Het'óts'edéhʔa

Júhdá Dené Wá ke dene ʔǫ́ ʔakeréht'é sǫni kólí hįdú gots'ę dágodéhshá Dene Herágoʔá hé gogha ʔeghálats'uyéda du súré kugha k'égodéhshá yíle. ʔeyi judeni ʔeghálats'eyeda godahk'é gota

w'ilá, judhỳ dene gha t'áhsı gálakeyúda gha sórigokę?á nídé, ?eyi gogha ?e?á hé xd bek'éhtá ?eghálakeyúda yákíhsı ?egúhyni gots'éh?ǫné Dene Herágǫ?á k'égháré gálakeyeda gha dúle.

?eyi ?eghálayeda k'é dá dúle wáyi gots'éh?ǫné Dene Herágǫ?á het'óts'edéh?a gǫká ?areyǫné gákeyúda gha júhdá kǫhowe feweda dene só?aréht'e heríá?edętl'e hederi ke ?eyi Dene Hįshai ke gohé dáw'i gú hederi Dene Herágǫ?á hek'égudí nídé, judeni ?eghálats'eyeda godahk'é gota w'ilá, judhy dene gha t'áhsı gálakeyúda gha sórigokę?á nídé, ?eyi gogha ?e?á hé xd bek'éhtá ?eghálakeyúda yákíhsı ?egúhyni gots'éh?ǫné Dene Herágǫ?á k'égháré gálakeyeda gha gǫ?ǫ gǫkdyįdi. Júhdá k'ǫhowe ke meni gǫdéné ke gha lǫ ?eghálakuyeda keyaguwę keniwę nídé wáyi gots'éh?ǫné Dene Herágǫ?á ket'ǫkedéh?a gha. ?eyi Dene Hįshai ke ?eyi judhy Dene Herágǫ?á hé ?eghálats'eyįdá nídé xáhwere got'ódé?a keniwę ghǫ w'ila ?eká ?agǫkedeyįdi. Góz w'ila ?eyi ?edįhtl'é kǫ góy Mǫla hé Dene Herágǫ?á gá ?ek'ǫne ke gáhukeruhtę, hagú góz w'ila ?eyi Dene Hįshai ke yáhni gú ?elehta gonezǫ dene ts'úle gogha lǫ dene ts'érákd yįle ?eyi w'iladá ?eká ?agǫwot'e goghani ?eyi K'ǫhowe, ts'ónét'e gá ?eghálayeda got'įné hé, ?eyi dene sériya?tį got'įné ?ǫhla got'ódewoh?a gǫkedeyįdi. Hagú ?efedéhw'i ke w'ila wáyi gots'éh?ǫné t'áhsı gogá daragǫkeduhke w'ila kdyįdi. ?eyi Dene Hįshai ke w'ila deri néné dá hu?ǫ ghǫ dá rá?di?ekúwe, yeri hekenihsha, gots'ę yáhni dá dene kuyįhle gogá goxdé ts'íhshu gha got'ódé?á kedeyįdi.

Dene Herágǫ?á k'éhta yeri dúle het'óts'edéh?a ghǫ w'ilá, gots'ę meni gha wǫle ke ?kddine gogá dákeniwę ghárę ?ets'eh?į gha gǫ?ǫ, hagú deri meni ?aheddi la, ?eyi meni Dene Herágǫ?á honihshǫ ke w'ilá, Dene Herágǫ?á gá ?eghálayeda got'įné ke w'ilá, gots'ę ?atáre ?eyi K'ǫhowe ke ta meni ?eká ?agǫht'e gogá ?eghálayedai ke w'ila.

Bégháré Dene Herágǫ?á Hek'égudi Hé Bet'óts'edéwoh?a

Hederi Dene Herágǫ?á gha dáw'i ke hederi xd k'éhtá wayi gots'éh?ǫné ?eyi K'ǫhowe hé góz t'áhsı gá ?eghálayedai ke wáyi gots'éh?ǫné ?eghálakeyúda gha deri xd yákedįtl'e.

1. ?e?á ?areyǫné, ?eghálats'eyeda K'e, t'áhsı k'e ?eghálats'eyúdá, hé t'áhsı heyágots'ih?a dai, Dene Herágǫ?á hek'éyidíkudí gú gálakeyúda.

2. Júhdá GNWT judhy Dene wá ke gha t'áhsı gálakeyúdá nídé, yeri hekenihsha, ku?e?á dáhęt'e hé yeri hokenihshǫ k'égháré niyá gogha gálakeyeda gha.

3. Júhdá meni dene gha k'óhowe yádhw'i ke, deri Dene Herágoʔá kek'éyidikdí gúni, júhdá dá ʔelehta dene ts'ílį hé sǫ́ba hé dá gǫ́ʔǫ, dukáni dene ghamę ʔeghalakeyeda nídé súré kut'ódéʔa gha.

*Andre Dolphus, Fort Franklin*

4. Hederi meni gha ʔagút'ę, judhy t'áhsį gá nod xd kuhsį nídé ʔkddiné w'ila denz ʔakúf'ę.

5. Júhdá K'óhowe ke ʔeyi fori hį́t'ú Dene Heráǵoʔá hek'égúdi gha k'įnagots'eʔa gha súré got'ódéʔa, kokenihshǫ.

6. Dene Wá keyá xáhwere dádúle ʔeyi Dene Heráǵoʔá hek'égodi hé yeri gogha dúle ket'óts'edehʔa kokenihshǫ yáʔakį́t'e.

7. Dene Heráǵoʔá bet'óts'edéhʔa ghárée bek'ts'di.

8. Yeri hots'enihshǫ, keyagowę gú bet'óts'edéhʔa ghárę bek'égódi gha.

9. Dene Xd hek'éts'udí nídé hįni yeri hots'edeyį́hsha hek'égodi gha.

10. Hį́ni goghǫ légots'ede gots'ę t'áhsį hets'edúhsha gha got'ódéʔa.

11. Dene Wá kádeʔá ke ʔkeddini hį́t'i yá, meni lǫ́ xáhwere Dene Heráǵoʔá gá konihshǫ, yágokudzį gha xahwere dúle kį́lį.

Dene Heráǵoʔá T'áʔagút'ę Ghani Yeri Hé Kégǫ́ʃa

Hįdú Júhdá Dene Heráǵoʔá k'égháré t'áhsį gálats'uyúda nídé ʔeyi denéhlį dene ghamę keʔegonihwę, dódí nídé dádéhshó dene gáhurétǫ, dódí nídé yeri xahwere dene gha ket'ódéʔá, gots'ę góz kǫ́ta dene ke gogha rádaokehwe nídé w'ila. Hįdú ʔeyi Mǫ́la Heráǵoʔá k'éhtá Dene Heráǵoʔá hé ʔeghálats'eyúda gha du ʔeɬihtl'é k'é ʔekáʔagówot'e ts'di hé du gots'éragod. K'óhowe hé K'óhowe dudzine ʔeghálayída k'é du sǫ́ba hé w'ilá, dene gogá ʔeghálayúda gogha du súré gots'éragodle.

ʔeyi Xáhwere ʔefedéhw'i ke ʔeyi Dene Hįsha ke hé dá ʔelehé ʔeyi Dene Herágoʔá gá gogha ʔedįhtl'é kik'égháré ʔeghálakeyúda gha sórígokéniʔǫ́le nídé hoti godyi héni ʔagǫht'e. ʔedahxǫ gots'éhʔǫné Dene Wá ke ʔeghálayída k'e rigokénilá sǫni kólí nod t'áhsį k'e xd yákíhsį gha ʔeyi Dene Herágoʔá k'égháré ʔakút'į du gogha t'áhsį gǫhlíle.

ʔedahxǫ Júhdá Dene Wá ke xáhwere kįłǫ sǫni kólí ʔeyi Dene Herágoʔa wáyi bet'áʔagút'į ts'edi yeri gogha got'ódéʔa hé hįdó yeri gogha dúle ket'óts'edéhʔa du súré koniyǫle, ʔeká ʔagǫht'e kexǫht'eni, wáyi gogá dene gáhurutę hé wáyi gogá legots'ud, ʔeyi kǫ́ta dene rádee ke gha w'ila, gots'é ʔeyi K'óhowe shlekúwé ke ʔkddini yá ʔeʔá, xd bek'éhtá ʔeghálats'uyéda hé yeri gok'e ʔeghálakeyeda hé kudagháré ʔagot'į hé ʔkddiné w'ila.

ʔeyi meni Dene Herágoʔá gá lǫ konihsh hé ʔeyi Mǫ́la k'ę́ lǫ gáhurętǫ ke lą deri ʔuwani nídé zǫ t'áhsį gogá legokud ghani kugha goʔǫ. Heri Dene Herágoʔá gáni du súré koniyǫle héni ʔagǫht'e hé ʔkuri xd yáts'ihsį dene hukdí hé du súré ʔeká gǫdéné hekenihsha.

ʔedįhtl'é kǫ́ hé góz, hederi dene herágoʔá súré gonezǫ ket'ókedéwohʔa nídé hįni dene sho ke dá t'áhsį gá raʔdiʔekawe, dá gokádi, hé yeri hekenihsha dai féré gogá kots'enihshǫ gha. Dúʔagǫht'e gogá kegots'úhʔá nídé ʔataré kesets'edet'e gha, hagú t'áhsį k'éhta beghálats'eyúda ghani du t'áhsį gǫhlį. Hagú láni Dene Herágoʔá gá kegots'úhʔa gha god shįts'eyéla ts'ę w'ilá, gots'ę meni dúʔagǫht'e hé ʔeghálayeda hé gonezǫ godedéhwe dúʔagǫht'e gogá láni gots'ę god hįkats'eniwę gǫhlíle.

Dene Herágoʔá wáyi gots'éhʔǫné bet'áʔagút'į ke hé ʔeyi Dene Wá ke hę́t'i yá kuts'égodeʔa. ʔekąht'é kólí kihé gálayúda k'éréht'e kugha gǫhlíle hé wáyi gots'éhʔǫné K'óhowe ke hu goz ke ta kihé ʔeghálayúda gha godyi. Hederi Dene Herágoʔá bek'égháré Júhdá t'áhsį kek'įnadaots'edehʔa w'ilá, ʔelehta dene ts'įlį hé sǫ́ba hé dá góʔǫ, ghá dá dúle ket'óts'edéhʔa du súré koniyǫle hé gots'éradats'ddi gha godyi.

Dá Rídats'edéniʔǫ

ʔeyi meni Dene Herágoʔá gha déhw'i ke niwą gálats'eyeda gha góʔǫ keniwę. Hagú yeri ghǫ rídakedéniʔǫ k'égháré Júhdá dene rayad hįdó yeri gálats'eyúda ts'ę kugha dúle gha.

ʔeyi Dene Herágoʔá gha dáw'i Júhdá k'óhowe dene gha déhw'i ke yá lǫ gogho rídakedéniʔǫ. Hídu Júhdá k'óhowe ke t'áhsį gǫłǫ ʔeyi Dene Herágoʔá dudzíné kugháré gok'e ʔeghálats'eyeda hé meni

Dene Herágoʔá hé ʔeghálayúhdá yeniwę ke ʔlhz ʔakt'ę le nidé kuyená ʔagǫht'e ʔagod gohwę.

ʔeyi Dene Herágoʔá gha déhw'i dukâ gálats'eyúdá kdi:

1. Júhdá K'óhowe ʔeyi Dene Herágoʔá bet'ódéʔá kodiyǫ hé gots'erádadídi hakedúdi gú gok'égháré dukâ w'ila gálayída kdi gha:

*Therese Codzi with Ethel Blondin and Lucy Jockson, Colville Lake*

a) ʔeyi ʔeghálayeda k'é ʔareyǫné, ʔeʔá hé xd bek'éhtá ʔeghálats'uyéda ʔareyǫne Dene Herágoʔá k'égháré dúle gálats'eyeda;
b) ʔeyi Dene Herágoʔá ʔareyǫne gogha kíhé ʔeghálayúda gha yeri ʔagoddi hé k'óhowe goch'ǫ béhé ʔeghálats'eyúdá nídé kuts'erádadídi;
c) ʔeyi k'óhowe, ʔeyi Dene Wá got'ínę ke hé ʔeyi Dene Herégoʔá k'e ʔlhz kíhé ʔeʔá, gots'ę xd bek'éhtá ʔeghálats'uyéda dai yákúhsį;
d) ʔeyi júhdá k'óhowe ke ta ʔeyi meni Dene Herágoʔá hé xd gá ʔeghálayedai ke w'ilá, gots'ę ʔeyi Dene Wá hé ʔeyi ʔéʔá gá ʔeghálayedai ke, góz k'óhowe ta t'áhsį né ʔeghálayedai ke rahíe ʔeyi Dene Herágoʔá hé ʔeghálakuyéda wóle.

ʔeyi K'óhowe ke ta t'áhsį k'ádeʔá gá ʔeghálayedai ke ʔeyi Dene Herágoʔá ts'ę kuhíní ráse keyáguwę nídé, ʔek'á denéhlį goga lahot'e ʔeghálayúda gha ʔagokí hé sǫba hé yeri béhé gálats'eyúda gha bet'ódéʔa he gots'erákd gha.

3. Júhdá kǫę kágodéyįla gota Dene Hįshai ke meni Dene Herágoʔa gá konihshǫ gha kugoniyǫ, ʔeyi Dene Herágoʔá gha kedéwow'i gha ʔeyi Júhdá ʔeʔá yahíhsį ke, ʔeyi Dene Herágoʔá got'íné ʔlhz gálakeyúda. ʔeyi Dene Hįshai Dene Herágoʔá gha déhw'i, ʔeyi Júhdá néné ʔeyi ʔeʔa yahíhsį ke judhy Dene Herágoʔá k'égháré ʔeʔá gots'ę xd kik'éhtá

ʔeghálayúda yákúhsį nidé gúegokede ghárę gots'érákd gha, hagú dúʔagǫ́ht'e gogha sǫba dai hé gots'érékd gha.

Kǫ́ǫ́ kágodéyįla hé neh kágodéyįla gota Dene Hįshai ʔelehé yakdhw'i wole gha kuts'éradats'edud. Hagú ʔeyi K'ǫhwe hé ʔeyi Dene wa Got'įné ke, ʔeyi dádúle wáyi gots'éhʔǫ́né Dene Heragoʔá ket'óots'edéhʔa gogá ʔeyi Dene Hįsha dhw'i dahukedehke wole.

4. ʔeyi K'ǫhowe gha t'áhsį gálats'eyúdá gha ts'edéwów'i gha dene heríats'edútl'é nidé ʔeyi Dene Hįsha ke meni wólé keniwę ghǫ dagokedehke wole, ʔeyi meni Dene Heragoʔá gá konihshǫ denz ʔawót'į goghani.

5. Kǫta dene ráyád t'áhsį gogá gágokeruhtę gha Júhdá k'ǫhowe hé dene Heragoʔá got'įné hé Dene Hįshai déhw'i, ʔlhz gok'e ʔeghálakeyúda. Hagú yeri gogá gáʔekeruhtę la:

   a) Wáyi gots'éhʔǫ́ne Dene Heragoʔa hoduya hé beghǫ shóts'ule;
   b) Dene Heragoʔá gá legots'ede gá gáʔurutę;
   c) Júhdó Dene Heragoʔa hé dá dúle t'áhsį kesóridaots'enéhʔa gogá dene hégots'ede hé goghǫ dene ts'ę w'ila god ts'ihshu wóle;
   d) ʔeyi Dene Heragoʔá t'áʔagút'į gha gogá t'áhsį heyágots'ihʔa hé gogá god ts'ihshu gálats'eyúda gha goʔeghálayídá ts'ę dene ts'uhʔa;
   e) Júhdá néné ʔeyi Dene Heragó t'áʔagot'į ts'iʔǫ́né yeri kehé gots'éhʔǫ́né dene hé gonezǫ dene gha keyágowę hé kets'eduhsha ts'edi gha xai tóréht'é lie ʔedaidzíné gogha riwot'a.

6. Júhdá lahot'e ʔeyi k'ǫhowe shikúwé, Dene Heragoʔá gá yeri hokeníhshǫ gha got'ódéʔá keníwę ghárę ʔeyi k'ǫhowe got'įné hé ʔeyi Dene Heragoʔá got'įné ʔlhz gálakeyúda.

7. Júhdá t'áhsį heyágúhʔa got'įné ké yeri ghálakeyeda gha kudéhtl'e, ʔedę ʔarawodl gú:

   a) ʔeyi Dene Heragoʔá gá god hé dá bet'áʔagot'į gá god kúhshu hé dene táya kiyéle wóle;
   b) Dene ghamę lǫ Dene Heragoʔá gá god hek'égodi k'é kúle;
   c) Dene Heragoʔá gá god hek'ékdi bets'eniwę nidé fori beots'úhʔa gha ʔeyi sasǫné xáré ʔedétl'e k'e rikidéwotl'e;
   d) Júhdá néné gota ʔedíhtl'é hek'égódi k'é gots'ę ʔeyi Dene Heragoʔá shíts'yi hé dene tayáts'éle ghani sórigots'éwóʔa;
   e) ʔeyi dúʔagǫ́ht'e gálats'eyúda gogha, ʔeyi meni k'ǫhowe ch'ą́ t'áhsį ghálayedai ke gha sǫba gǫ́hlį hįka ts'erúwę.

8. ʔeyi Jùhdá gogha k'óhowe got'íné hé ʔeyi Dene Herágoʔá got'íné meni gogha ʔeghálayedai ke judhy Dene Heragoʔá gá t'áhsí heyágokihʔá nídé ʔeyi Jùhdá t'áhsí heyágokihʔa got'íné, ghákiyl gha.

*Wilson Pellissey, Wrigley*

9. Jùhdá Dene Herágoʔá dá shíts'eyul, dá gogod ts'ùhshu, hé dá bet'áʔagút'ı gha xd bek'éhtá ʔagút'ı kuhsı, gha Jùhdá k'óhowe got'íné hé, jùhdá t'áhsí heyágúhʔa got'íné, Dene Herágoʔá got'íné hé ʔeyi dúʔagǫht'e gogha Dene Hísha dhw'i ʔlhz gálakeyúda. Hederi xd bek'éhtá ʔeghálats'eyúda dúʔagǫht'e gogha ʔakeyílá nídé, kólí ʔeyi zǫ gogha ʔaddíle:

a) Hederi t'áhsí gogá god shíts'eyéla gogod gok'eríáts'edétl'e gowá dá bet'óts'edéwohʔani, ʔeyi béhé gáʔuts'erehtę gha bálats'eyúda dai kehé;
b) ʔhdíní ʔelek'éhtá t'áhsí kádeʔá ghálats'eyúdále gogha w'ilá, gots'ę gonezǫ sǫba gotayats'úle gogha w'ila;
c) Dene Herágoʔá ʔyúwe yerúʔı goch'a, xáre Dene Ts'ę hílí gha ʔedíhtl'é k'e beodúta;
d) ʔeyi Dene Hísha ke ʔeyi Dene Herágoʔá gá dá kugod ts'íhshu;
e) ʔeyi Dene Herágoʔá gá meni dene hégodei ke, gogá gáʔurehtęı ke, hé meni gogá denz ʔeghálayedai ke yeri k'égháré kuts'é ráʔydi;
f) Kǫ́ta meni god híhshu gá ʔeghalayúdai ke gogha gákurutę;
g) ʔeyi Dene Herágoʔá gá god ts'íhshu hé gogá légots'ud, ʔeyi k'óhowe shíkúwé ke yeri gálakuyéda gòʔedíhtl'é ta dewotl'e.

10. ʔeyi Gáʔurehtẹgotíné ke daghárę ʔeyi meni ʔedíhtl'é kǫ́ gogha t'áhsí ghalakuyédai ke góz ʔeyi Dene Herágoʔá gá béhé t'áhsí gáʔuts'erehtę ghalakeyúda ghani w'ila kudéhtl'e wóle, gú sǫba hé kihé gálayúda w'ila hé gots'érákd gha.

11. Hederi k'ǫhowe hé gǫz ke, meni Dene Herágoʔá hé gonezǫ ʔeghálayeda wǫle, gha ʔeyi Dene Herágoʔá got'ıné hé kǫta meni dúʔagǫht'e gá ʔeghálayeda sǫba hé gots'erádakddi nídé.

12. Júhdá k'ǫhowe ke gha ʔeyi dá Dene Wá xd hé ʔeghálats'ewǫda gha xd ghálayedai ke ʔeyi Dene Herágoʔá hek'égudí nídé ʔeyi Dene Wá Xd hé gonezǫ gots'd hé bek'éhtá ʔets'edétl'e gha dádéhshǫ got'ǫdeʔa kǫkenihshǫ gha.

13. Júhdá k'ǫhowe ke, Júhdá néné gogha Dene Hísha déhw'i ke, Dene Herágoʔá got'ıné hé, Júhdá t'áhsı heyágúhʔá got'ıné ke dai ʔeyi meni Dene Herágoʔá gá lǫ konihshǫ hé ʔeyi Mǫla k'ę lǫ gáhurétǫ dá dúle ʔeleht'ą god ʔelehghákí wǫle gha gonezǫ gǫwoʔa gha ʔagokí gha.

14. ʔeyi k'ǫhowe shélekúwé keta meni Dene Herágoʔá gá wáyi ʔeghálayúdá yeniwę nídé kígha dúle gú ʔagoí gha.

15. Júhdá k'ǫhowe hé Júhdá gogha Dene Hísha déhw'i ʔeyi lie ghaí tóréht'e meni lǫ Dene Herágoʔá gá déne ts'erayıdi gha t'áhsı kę́ʔa gha.

16. Júhdá k'ǫhowe ke, Júhdá néné gogha Dene Hísha déhw'i ke, Dene Herágoʔá got'ıné hé, Júhdá t'áhsı heyágúhʔá got'ıné ke ʔihz Hídé gots'ę k'ǫhowe ke ʔkddíné w'íla Júhdá Dene Herágoʔá hé ʔeghálats'eyúda gha dádúle gots'erákd wǫle gots'ę gokehʔa gha. Dúʔagǫht'e goghǫ niya:

a) ʔeyi Dene Hísháí ke ʔeyi Dene Herágoʔá hé ʔeghálakeyeda gok'eyihxa kuts'eráʔeyúdí nídé ʔehdíné income tax rákeyúhdi hé w'íla sah tóréht'e sǫba goghay goch'a yuwé ʔaddéhtı gú ʔagokulle;
b) ʔeyi Dene Herágoʔá gá t'áhsı heyágots'uhʔa gha godagháré ʔeyi ts'ıdú hegodihsa hé ʔeghálakuyéda gogha w'íla;
c) ʔeyi meni Dene Herágoʔá hé lǫ dene ts'erayıdi gha t'áhsı kughay hé denz ʔekút'ı;
d) Hídé k'ǫhowe ke kudágháré Dene Herágoʔá gá t'áhsı heyágots'úhʔa gá ʔeghálats'eyúdá nídé gogha xd k'éhtá ʔagút'ı k'égháre ʔakt'ı wǫle.

17. Júhdá k'ǫhowe ke, Júhdá néné gogha Dene Hísha déhw'i ke, Dene Herágoʔá got'ıné hé, Júhdá t'áhsı heyágúhʔá got'ıné ke ʔareyǫné ʔedeta gots'ę denéhlı ʔeyi Dene Herágoʔa gá ʔeghálats'eyúda gha kóʔegoruwi hé gots'éhʔǫné ʔeghálats'eyúda wǫle kek'eydikúdi gha dene kákul.

Hagú ʔeyi meni Dene Herágoʔá gha déhw'i ʔeyi k'óhowe hederi ʔedíhtl'é gogha ríkéniʔá ts'ę́ t'áhsą́ ʔakedeyídi gots'ę́ ʔekula ʔeghálakeyeda hít'ú ʔakút'e.

18. Wáyi Júhdá Dene Herágoʔá hé ʔeghálats'eyúda gha dene dį herikedéwotl'é gú gálakeyúda gha sǫ́ba k'édéhsha kugha wóla. Hagú tài xai yítl'ą nidé ʔareyǫ́né gárakeyúdá gú dágǫ́ht'e ghárę́ deri dene dį lahot'e gok'e ʔeghálakeyeda wóle gha ʔagokul.

Deri dene dídet'eta gots'ę́ rákdet'e ʔeyi Júhdá t'áhsį heyágúhʔa got'íné gha ʔeyi Dene Herágoʔá gá yeri héyágokíhʔa ʔareyǫ́né sóríákiyúle gú láni bek'égúdi gha sǫ́ba hįkakerúwę galakeyúda.

Hagú goz dene rákdet'e Júhdá k'óhowe ke ta ʔeghálayúda, lígi ʔeyi Dene herágoʔá hé Dene xdé gá ʔeghálayedai ke ta

ríkiyéwoshu gú lígi ʔeyi Dene Wá hé ʔeʔá gá ʔeghálayedai ke ta ríkiyéwoshu. Hederi ʔǫ́hkíne ke yeri gálakeyúda la ʔeyi Dene Herágoʔá ʔeʔá hé xd begháre ʔagot'į wóle gha yákidítl'e gha. ʔeyi dą́ts'ę́ w'íla ʔeyi k'óhowe shíkúwe, Júhdá Dene Hísha dhw'i hé ʔeyi Dene Herágoʔá got'íné dádúle ʔihz ʔeghálakuyéda gha gots'érád gha.

19. ʔeyi Dene Herágoʔá gá ʔeghálayedai ke hídú w'ilá gots'ę́ hídó dá dúle ʔareyǫ́né ke hé ket'óts'edéhʔa gha god shíkeyúl.

20. Júhdá k'óhowe ke ʔedexáré deri gálakeyúda, hídú w'ilá gots'ę́ hídó dádúle ʔeyi Dene Heragoʔá ket'óts'edéhʔáni hagú ʔeyi Dene Herágoʔá gá ʔeghálayeda dá goga ʔeghálats'eyúda gha xd kedútl'e.

# Gwichìit Gwandak Nagwàn

## Tr'oochìt Dágwìnuh

Yeenoo gwìniindhat gwánoo zrit dinjii zhuh kat Ts'ihdáii gootr'áhnuu zrit jidii gahgidandaii, nan hàh gugweendai', nits'òo kheenjit niinji'gadhat ts'at adagwidaandai' k'iighe' gugweendai'. Nizhuunadijii ihłak ts'át ihłak ts'át jii tthak nihts'át atr'ooniltin. Nagwidádhat leii jii tthak gukándehtr'iniltih ts'át gisriinatr'ąhjik.

Zhat nan niink'oo gwá'án zrit aii Vanòodlit kat nits'òo adagwidaandaii ts'át nits'òo gágootr'oonahtan aii gwik'ìt atr'oonahtan ts'át nakhwek'yùu ga'oonáachyaa kwaa geenjit ginuh.

Jùk at'at chan yuhdii ts'aii gwich'in kat zrit jii tthak geenjit gáagidandaii aii geh'án zhat nankak gwizhìt zrit gook'yùu geenjit gwitr'it t'agugwahah'yaa giiniindhan aii geh'án juu t'aginuh.

Jùk t'at chan oo'òk aotsaii gwá'án chan jii jidii gáa'iidándaii geenjit gooveenjit gwijiinchii gòonlii gáagidandaii aii geenjit diiyáh gwitr'it t'agugwah'in giiniindhan. Nijin gwá'án nan, aii jidii chuu tr'idizhak ts'at nin akòo diinch'ii geenjit tr'igiikhii aii gáa goováh gwitr'it t'agwáa'in giiniindhan.

Jii dinjii khehłok ihłak zrit Canadian Commission for United Nations Education ts'át Scientific and Cultural Organizations gòo UNESCO gootr'áhnuu zrah ginjih gadaaghoo khaii gwitak gwinyáanch'uu tr'ahtsii, jùk t'at nagwidádhat tik jùutin ginjih tr'adaaghoh gwizhìt zrit jii eenjit tr'igiihe'. Jii dinjii chit niiii Dennis Patterson váazhii digigwitr'it zhìt nijìn gwa'án jii gáa'iidándaii gwá'án gwiheezaa geenjit giihe'. Aii geh'an zrah khehłok ihłak gweètsaii zrit Ministerial Committee On Traditional Knowledge October 1989 gwizhìt zrit ánts'át jidii dilii geenjit gáa gwitr'it t'agugwahah'yaa nuh.

## Nits'òo Gwiidándaii Gáagwìheedandaii

Dinjii zhuh, Eneekaii ts'át Teenjir kat háa tthak Vanòodlit ts'át nihti'ejùk gugwandaih ts'át nihti'ejùk gigiikhih. Jii nankak eenjit niiii ts'at jidii dilii gáa'iidándaii gwat agadanh gaagidandaih kwaa. Chuu choo gwidehtoh gwik'yùu gwizraih gáagidandaii ts'át nihti'ejùk dilii kwaa ts'át gooveenjit gwiteezaa giiniindhan.

Yeenoo nits'òo tr'agwiindai' gáagwidandaii gwik'iighe' jùk gwik'ìt tr'ágwiheendaih. Jii zrah ch'ánuh hah ak'ágwaandak vik'iighe' tr'agwandaii ts'at nizhuunadijii háa tthak gwik'iighe' ak'ágwaandak ts'át gwinii'ee ts'át gwiheendaih.

## Jùk Yeenoo Gáhgwidandaii Adátr'ádahch'yaa

*Bella Alexie, Fort McPherson*

Jùk gweendoo jii tthak atr'adahch'uh jì' ts'át dagwiheedi'yaa niinzhùk gweedhàh gidi'ih kwaa geenjit aniindhòk gwitr'it t'agugwah'in'. Akòhts'át nits'áa aii gaa gwitr'it t'agugwahah'yaa geenjit gáagidandaii kwaa geenjit tth'aih duuleh gáa goo'aih.

Zhat nankat gwizhìt jii jidìi gáhgwidandaii gwiyeendoo giht'adahch'uh. Science Institute, The Department of Education, Culture and Communications, Renewable Resources ts'át Arctic College háa tthak jidìi gáhgwidandaii giht'ádahch'yaa geenjit gigijìt'aih. Jii nits'òo gè'goonahtan dinjii zhuh tat gwìnii'ee ts'aii gatr'oonahtan. Aii jidìi ga'iidándaii tsal hàh guuts'át. tiidinjah.

### Duulèh Yeendòo Yeenoo Gáhgwidandaii Adatr'ádahch'yaa

Aii yeenoo gáagwidandaii zrit giht'agwidahch'yaa jì' t'at geenjit niinji'gadhat ts'at nits'áa dagiheedi'yaa geenjit tth'aih gáa gòo'aih. Tth'aih aii juudìn zhik gweedì' gwà'an chan dinjii zhuh, Eneekaii ts'át Teenjir gòonlii gwizraih gaagidandaih ts'át goováh gatr'agiheekhyah gwizraih gagiheedandaih.

Dinjii zhuh kat tthak t'at Government kat háh t'at jidìi gáhgwidandaii giht'ádahch'yaa gwiiniindhan. Jii tthak guk'aganahtii ts'át vat'atr'ádahch'yaa geenjit jiinchii nilii gáhgidandaih. Anjòo kat Ministerial Committee akòo dáginuu gwinii'ee vilìlì' ts'át duuleh nakhwets'át tr'ihìidándal. Jidìi gaa'iidándaii háh jii Gè'tr'oonahtan Zheh gwizhìt tr'iinin kat gágootr'oonahch'yaa jii chan tr'igwehdineetr'oo ts'át vik'átr'inahtyah. Jii Government łòo anjòo kat ts'át gigiikhii kwaa chan guguudahkat kwaa aii ts'át łòo nihts'át tr'igiheedindal gogòontrih. Nijin gwà'an nihkhàh łatr'aajaa azhik danh nakhwa'anjòo kat gutr'oodahkat ts'át goováh tr'igiikhih jì' aii tr'ee sritr'igwiheelyah. Nakhweginjik zhik shik ginohkhii ts'át k'ánohtih jì' duuleh gwik'î?iighe' gwiheezah.

## Jii Zrit Nits'òo Dágiheedi'yaa

Ministerial Committee akòo dágìnuu yeenoo gwìniindhat nits'oo gwik'átr'inahtyaa at'at geenjit juu dágwiheedi'yaa. Jii Vanòodlìt kat chan juu dagiheedi'yaa ginuh:

1. Dágwìdìi'ee, Gè'tr'oonahtan Zheh, Gè'tr'oohanahchyaa kat ts'at nihk'yùu nan kat gwa'án nìjìn egwijìich'uu eenjit guk'ándehtr'inahtyaa danh gwa'án tthak nihk'ìt gòo'aih.

2. Government jii nan kat eenjit juudìn gáh gwitr'ìt t'agugwah'in ts'át juudìn eenjit akòo dágidi'in tthak aii dinjii kat juudìn tat akòo dagidi'in nits'òo gugwandaii gwik'ìt gwiheelyaa geenjit diinjigidijii.

3. Nits'òo kheenjit nìinji'ìidádhat gwik'ìt program heelyaa giiniindhan. Vanòodlìt kat łagìljìl danh dinjii zhuh k'ìt nìinji'tr'adhát ji' t'at guudavee gwiheezaa li' geenjit nìinji'ìidádhat dáhtih.

4. Juudìn eenjit gáa gwitr'ìt t'agugwah'in aii zrit goodraii elii geenjit gootat ginjih gadaaghoh giiniindhan.

5. Vanòodlìt kat chan jii gwitr'it geenjit aniindhòk akòo t'agiheedi'yaa gáagidandaii aii geh'án khanh akòo dágidi'in.

6. Dinjii zhuh kat gwik'ìighe' jii tthak geenjit gwiinzii gatr'igiheekhyaa ts'át guk'agánahtyaa gáagidandaih.

7. Nits'òo adagwidáandaii zrit vat'átr'adahch'uu k'ìighe' gwizraih vidavee gwiheezah.

8. Jii nits'òo adagwidáandaii zrit vat'átr'ádahch'yaa ts'át shìk gaginohkhii aii gwizraih gwiinzii gwiheelyaa ts'át shìk zhik gwa'án gwiheelyah.

9. Nakhweginjìk k'ìighe' nits'òo adagwidáandaii gwizraih gwiheezah. Nakhweginjìk vatr'agweedindak ji' t'at jii nits'òo adagwidáandaii tthak k'è'gwidaanaii gadiinjigidijii.

10. Gatr'igìikhii gwijìinchii gòòlii gáagidandaii ts'át nihts'át gagigìikhii ji' gwizraih jii zrit gwiheezah.

11. Dinjii zhuh khehłòk kat juudìn jii tthak gáhdándaii gáagidandaih.

## Nihts'át Tr'igidinjih Kwah

Nakhwekaiik'ìt gwizrih jii gwitr'ìt t'agugwahah'yaa gwizraih gáa'iidandaih. Agadanthan aha' gwinuh ji' gwizraih akòo t'agiheedi'yah. Aii Vanòodlìt kat nits'oo gáagwitr'ìt t'agugwah'in zrah aii gwik'ìt akòo t'ahiidi'yaa kwaa gahkhwindaih. Lizraa ts'át

juudìn gáa gòo'aih geenjit gidi'ih kwaa aii geh'án akòo t'agiheedi'yaa kwah.

*Nap Norbert, Arctic Red River*

Aii juudìn diiyeenjit gi̱ikhii kat jii tthak giht'adahch'uh kwaa ts'át anjòo leih gootat gidi'ih kwaa. Anjoo gootat kwah ji' t'at gooveenjit gwiizuu gahkhwindaih. Tth'aih jii Traditional Knowledge eenjit tr'igi̱ikhii gwát leih kat aii tthak geenjit gaagidandaih kwah. Shik zrit eenjit tr'igi̱ikhii giiniindhan.

Jii t'at nijìn gwá'án jii tthak eenjit tr'igi̱ikhii goonlih kwaa aii dinjii srinalii ts'at dinjii yinjih srinalii zrit goonlih kwaa aii geh'an akòo t'akhwe'in giiniindhan nuh. Jii jidìi anjòo kat gaagidandaii zrit gwichìt'ee gaagidandaii gwat aii geenjit goots'át giniidikhii kwaa geenjit giht'agwidahch'uh kwah gwinuh.

Gè'tr'oonahtan zheh ts'át inihtik gwá'án zrit t'adahch'uh ji' t'at gooveenjit gwiheezah dahtih. Jidìi nilih geenjit guk'atr'inahtih kwaa. Leih kat akòo dagidi'ih kwaa gáa'iidandaih. Nits'òo akòo dagidi'ii ts'át nits'òo dagiheedi'yaa geenjit gwiinzii gaagidandaih kwaa. Nits'òo atr'adahch'yaa geenjit gaagidandaih kwaa. Diiginjik geenjit tr'iheendal ts'át nitstòo atr'adantl'oo geenjit tr'iheendal kwah. Jii ihtak ts'aii aii traditional knowledge eenjit dilih gahookhwindaih.

Dinjii tr'oochìt nat jii tthak geenjit gatr'agiheekhyah gwizraih gwiheezaa gaagidandaih. Nits'aa akòo dagiheedi'yaa ts'át nijìn gwá'án akòo dagiheedi'yaa geenjit gaagidandaih kwah.

Nits'òo Gáagwitr'it'agwáa'ih

Niinzhìt chan gáa gwitr'it t'agwáa'ih gwazraih aii tthak giht'adahch'yaa gaagidandaii gwinuh. Aii Ministerial Committee akòo dáginuh zrit zhik gweedi' zrit gwiteezaa ts'át dinjii tat gwichìl'ee ji' geenjit gat'agiiniindhan gwinuh aii geh'án nyahgwan gáa gòo'aih.

Zhik gweedì' dinjii ts'át k'agwaadhat eenjit vigwitr'it elii ginuh. Anjoo kat, yooghwan kat ts'át nakhwechit kat goovah tr'iheendal nuh ts'át nijìn gwá'án atr'oonahtan azhik danh zrit aii dinjii kat giht'adahch'yah vili'.

Ministerial Committee jii zrit gwiiniindhan:

1. Aii dinjii ts'át k'agwaadhat zhik gweedì' eenjit jidìi Declaration of Recognition 'ts'át chan Traditional Knowledge Eenjit Tr'iheendal aii geh'án jùu t'agiheedi'yaa:

   a) Gè'tr'oonahtan zheh, Dágwidìi'ee at'aonyáanch'uh akòo diinch'ii tthak geenjit,
   b) Jii zrit Gáagidandaii Eenjit Nilih t'ohnuu giiniindhan ts'át shìk zrit akòo t'agoonch'uh t'ohnuh,
   c) Nijìn gwa'án jii eenjit tr'igiikhii zrit azhìk danh t'at gáa'iidandaii atr'oonahtan dinjii zhuh khehłòk kat goovah t'inch'yaa giiniidhan dilih,
   d) Department of Culture and Communications ts'át Aboriginal Rights ts'át Constitutional Developement Secretariat hah jii yeenoo gáagidandaii geenjit k'agwitataadhat.

2. Government gwizhìt zrit nijìn gwitr'it t'atr'agwah'in zhìt chan ihłee gootat k'agwaheedhat ts'at adanh zrih aii dinehtł'eh tthak gáagidandaii zhìt gwitr'it t'atr'agwah'in gwizraih.

3. GNWT ts'át dinjii zhuh khehłòk Territorial Anjoo Council háh jii gè'tr'oonahtan nits'òo gè'tr'oohanahchyaa geenjit gigiteekhyah. Jii àt'at nits'òo gugwiheedhah ts'át aii dinjii chit kat goovàh atr'oonahchyaa.

   Diikaiik'ìt gwizhìt chan dinjii tr'ijìlcheii giinlii kat goovàh gwitr'it t'atr'agwah'ii davahłih. Dinjii zhuh khehłok ts'át Vanòodlit ts'át GNWT kat háh gwitr'it t'atr'agwahah'yaa. Juudìn GNWT gáa gwitr'it t'agwah'in ts'át Anjoo Council háh nihts'át tr'igiheekhyah.

4. Anjoo gootat zrit juudìn giiyuuzrì' tr'oonjii t'at GNWT ts'át anihłik gwa'án boards kak ihłee zrit anjoo elii jì' giiniindhan.

5. Aii dinjii kat juudìn oozrì' tr'oonjii t'at dinjii kat eenjit nilih. Azhik danh t'at GNWT eenjit gwizraih akòo t'agiheedi'yaa ts'át jii dinjii gwik'iighe' akòo t'agiheedi'yaa. Jii zrit eenjit tr'igiheekhyah:

   a) Gwiyeendoo gáhgiheedandaii ts'át gwichil'ee jii gáa'iidandaii eenjit nuh,
   b) Nits'òo atr'oonahtan ts'át dahiidi'yaa tthak geenjit gaheedandaii nuh,
   c) Gè'tr'oonahtan ts'át giits'át tr'igiikhii ts'át zhìk gweedì' jidìi iizuu tagwidhat eenjit gwiteezaa jì' ts'át dagiheedi'yaa geenjit giiniindhan,
   d) Gè'tr'oonahtan ts'át nits'òo guk'andehtr'inahtii eenjit ts'át nits'òo akòo t'aheedi'yaa tthak goovàh gwahaandak eenjit,

e) Khaii gwitak gwinyáanch'uu zhìt drin k'ideetak ihłak gwizhit zrit jii gáa'iidandaii eenjit niliì ts'át gwichìl'ee eenjit niiih.

*Caroline Cardinal, Arctic Red River*

6. GNWT ts'át dinjii zhuh khehłòk kat háh nihkhah gwitr'it t'atr'agwahah'yaa gè'tr'oonahtan eenjit GNWT dinjii kat juudìn gooveenjit gwitr'it t'agwah'in kat khąiikoo ts'at dinjii chit kat háa tthak. Azhìk danh zrit gwichìt gwiheelyaa ts'át dinjii kat gwichìl'ee gwiheelyaa tanagwiheedadhaa.

7. Science Institute jùu dagiheedi'yaa:

   a) Jii eenjit dageedi'in' ts'át jii tthak eenjit dagidi'in tthak diits'án tr'ahahtsyaa,
   b) Jii yeenoo geenjit gáagidandaii geenjit nijìn gwa'án gugwandak dha'aii heelyaa,
   c) Edìnehtł'eh gahahtsyaa akòo diinch'ii guk'ánahtyaa giiniindhan,
   d) Nijìn edìnehtł'eh gòonlih dhidlii tthak gáa gwitr'it t'agwah'in ts'at GNWT kat háh goováh goo'aih,
   e) Tsèedhòh dáhłeii ts'át nijìn gwats'át tsèedhòh nakhwets'át tr'ahahtsyaa geenjit guk'ánahtih.

8. GNWT ts'át dinjii zhuh khehłòk kat jidìi oonoo dái' gwánoo gáagidandaii goots'án tr'ahtsii.

9. GNWT ts'át Science Institute of the NWT ts'át dinjii zhuh khehłòk kat ts'át Territorial Anjòo Council kat tthak jii geenjit gè'tr'oonahtan ts'át jii tthak geenjit policy gahahtsyaa. Jii tthak geenjit giiniindhan:

   a) Gètr'òonahtan zheh gwizhìt jii tthak giht'ádahch'yaa giiniindhan,
   b) Nihk'ìt gugwahahtsyaa giiniindhan kwah,
   c) Dinehtł'eh gwahtsih jì' t'at adanh zrih nagwahahtsyaa giiniindhan,
   d) Anjoo kat jii gáagidandaii eenjit nits'áa goots'áa gigiikhii,
   e) Nits'aa goots'at tr'ooheekat,
   f) Juudìn gooveenjit gwitr'it t'atr'agwahah'yaa geenjit gè'tr'oohanahchyaa,

g) GNWT eenjit edinehtr'eh gwizhit atr'adantr'oo ts'at lat ooheendal tthak geenjit gatr'agwahaandak giiniindhan.

10. Department of Education ts'at kaiik'it gwizhit ginjih eenjit zheh goo'aii gwizhit zrit jidii gaa gwitr'it t'atr'agwah'in geenjit guukandehtr'inahtyaa ts'at gooveh'an gwitr'it t'atr'agwahah'yaa giiniindhan.

11. Dinjii Zhuh khehtok kat ts'at izhii kat hah chan tseedhoh geenjit gwitr'it t'atr'agwah'in kat ts'at chan goots'at tr'igiheendal ants'at aii tseedhoh goots'an tr'ahahtsyaa giiniindhan.

12. Aii juudin kat jii gaa goo'aii aii kat chan digiginjik zhit gwiinzii gigiikhii ts'at digik'yuu gwiinzii gaagidandaii geenjit giiniindhan.

13. GNWT akoo Territorial Anjoo Council kat ts'at dinjii zhuh khehtok kat akohts'at Science Institute kat tthak goovah gwitr'it t'atr'agwahah'yaa ants'at nihtat zrit nihnje' nagaheedadaa giiniindhan.

14. GNWT kat chan chan gwitr'it zhit tehshit dinjii zhuh k'yuu tr'igiheekhyah gatahtsyaa. Dinjii zhuh ginjik nijin gwitr'it zhit vitr'agwijaach'uu danh vatr'oohanahtan.

15. GNWT ts'at Territorial Anjoo Council kat hah juudin oonoo dai' jidii gaagiheedandaii ts'at juk gweendoo gaagidandaii awards goots'an gahahtsyaa giiniindhan.

16. GNWT ts'at Territorial Anjoo Council, Science Institute of the NWT, ts'at dinjii zhuh khehtok kat Federal Government ts'at gigiteekhyah jii juudin oonoo dai' eenjit gaagidandaii. Jii geenjit giiniindhan chan:

a) Anjoo kat Income tax chan ts'at Pension hah gagooheekat kwah,
b) Aii dinjii zhuh, eneekaii ts'at teenjir kat oonoo dai' gwadal akoo diinch'ii goots'an hahtsyaa giiniindhan,
c) Juudin kat jii tthak geenjit goots'at tr'igiinjik geenjit awards goots'an gahahtsyaa giiniindhan,
d) NWT gwizhit jidii k'iighe' gaa gwitr'it t'agwaa'ih aii tthak geenjit Federal Government diits'an tr'iheendal giiniindhan,

17. Ihtee juudin jii gaa, dha'aii ts'at gwichit gwiheelyaa ts'at chan juudin kat dinjii zhuh khehtok kat ts'at Territorial Anjoo Council ts'at chan Science Institute of NWT eenjit niiii kat gooveenjit tr'igiteekhyah. Zhat NWT gwizhit zrit gooveenjit gwitr'it t'atr'agwah'ii ts'at jii tthak geenjit ge'tr'oonahtan.

Aii Ministerial Committee tth'aih jii tthak geenjit gaa gwitr'it t'atr'agwah'ii giiniindhan ts'át geetak gwandak goots'an hahtsyaa giiniindhan.

*Peter Vittrekwa, Fort McPherson*

18. Dinjii daankat zrit NWT gwizhìt zrit jii geenjit tr'uuheendal ts'át nangwidadhat tik tł'ee natr'igwitanah'yaa. Agadanh chan gwiizrii gwitr'it t'atr'agwahah'yaa giiniindhan.

    Dinjii neekan kat Science Institute gwits'át nihk'yùu edinetł'eh nagiteelyaa ts'át chan tseedhoh gahahtsyaa k'áganahtyah giiniindhan.

    Ants'át dinjii neekan kat zrit GNWT gwizhìt zrit eenjit gwitr'it t'atr'agwah'in jii geenjit k'ágwataadhat geenjit giiniindhan. Ihłee Culture and Communications ts'át ihłee zrit Aboriginal Rights ts'át Constitutional Development Secretariat eenjit giiniindhan. Jii kat chan edinehtł'eh gahahtsyaa GNWT eenjit ts'át GNWT, Anjoo gwijìlcheii kat ts'át khehłok kat gook'ideetak gwiheelyah.

19. Aii juudìn chit nilii aii gwizhìt zrit dagidi'ii ts'át oonoo dái' dageedi'in' ts'át akoo diinch'ii tthak gagwaandak ts'át gooveenjit gwiheelyaa davahłih.

20. GNWT kat chan guk'ándehtr'inahtii geenjit khehłát ihłat gooveenjit t'agwah'ii giiniindhan ts'at jii Committee eenjit gagwaandak geenjit chit nilih giiniindhan.

# ᓇᐃᓐᓕᕆᔨᒪᔪᓐᓇ

ᓄᓇᓕᖕᓂᖅ

ᐅᑭᐅᓂᒃᑯᑐᓂ ᓄᓇᖑᒃᑯᓂᓕᕆᓂ ᐊᓐᓇᔭᓇᖅᑕᒥᐅᓪᓚᑦ ᐊᑎᕿᔪᓂ ᐊᒥᓱᓂᓂ ᖃᐅᔨᓕᓂᑦ
ᒪᓕᒃᓂᓕᒃ, ᐃᓕᖑᔪᓕᒥᒃᓂ ᐊᑐᐃᓐᓇᓂ ᐊᓯᑎᒥᒃᓂᓗ ᐃᓕᓴᒪᓂᖑᔪᐊᓂᒥᒃᓂ
ᐊᑐᐃᓐᓇᓂ. ᖃᐅᔨᒪᓕᐅᔪᑐᖑᐃᓐ ᐃᓕᓴᐃᓐᓇ ᑭᓱᓯᓚᑐᓄᓐ ᐃᓕᓐᓂᐊᖑᓕᕆᔨᓇᓕᐅᓪᓚᑦ.
ᐊᑎᕿᓐ ᑕᐅᓴᓐ ᐅᖃᓕᓂᔾᔪᓐ ᖃᐅᔨᒪᓕᐅᔪᓕᒃ ᐃᓕᓐᓂᐊᖑᓕᕆᔨᓕᒃ ᐊᑐᖑᕆᐅᓕᕆᓇᓕᐅᓪᓚᑦ.

ᓄᓇᓕᔪᐊᑦ ᓄᓇᓂᓕᓐᑕᒃᓯᒋᐊᓂᓐ ᐃᓕᓴᕆᔨᐅᓚᕐᓂᓐ ᐃᓄᓐᓇᔪᓐᓇᓗ ᐊᑐᖑᕆᐅᓕᒃ ᐊᑎᓗ
ᖃᐅᔨᒪᔪᓕᒃ-ᒪᓕᐅᓕᒃ ᖃᓄᐃᓇᕐᓂᖅᑐᓂ ᑕᓚᐅᑦ ᐊᑭᐊᓂᒥᐅᑕᐃᓚᓂᓂᒥᒃ ᐊᑐᖑᕆᐅᓕᕆᔨᓕᓪᓚᑦ. ᒪᓄᓂᓐᒃ
ᑐᖑᓂᓕᓴᐅᓕᒃᓯᓗᓂ ᓄᓇᐃᑐᓐᓇᓂᓐ ᐅᓂᐊᒥᔪᑦ ᐊᑐᖑᕆᐅᓕᓄᑦ, ᐱᓕᓇᓐᓂᐊᓄᑦ,
ᒪᓕᓴᓕᓇᓂᐅᓄᑦ, ᐱᓐᓂᓕᐊᑎᑕᐅᓄᓂᒃ, ᐱᓕᓇᐊᓇᓴᐅᓄᑦ ᑭᒪᓗ ᑐᖑᓂᓇᓴᐅᓄᑦ
ᑲᓐᓕᓂᓐ ᑭᒪᓗ ᑲᓐᓕᓪᓇᓂᐅᐳᖑᑐᐃᓐᓂᒃ ᐱᓕᓇᓐᓂᐊᓄᑦ.

ᐅᑭᐅᓂᒃᑯᑐᓂ ᓄᓇᖑᒃᑯᑐᐃᓐᓂᒃ ᐃᓕᓂᖑᓐᓂᓕᕆᓂᒃᑕ ᐃᓕᖑᑐᐃᓐᓂᒃᑎᓂᒃ
ᐊᑐᓚᕆᒃᓂᕐᒥᐅᓂᒃ ᑭᒪᓗ ᐃᓕᓕᖑᓂᑎᓯᓕᕆᓂᒃᑎᓂᕐᒥᐅᓂᒃ ᐊᐅᓕᑕᐅᓴᐱᑎᓂᕐᓄᓐᓂᒃ
ᐃᓕᖑᔪᓂᒃ ᐊᓴᓕᓂᒃᑎᓂᕐᒥᐅᓂᒃ ᑭᒪᓗ ᑐᓂᓯᓚᐅᓪᓚᑦ. ᑭᒪᓗ ᓄᓐᔪᓂᒃᓴᓂᒃ ᐊᑐᖑᕆᐅᓕᕆᓂᒃᑎᓂᒃ
ᐃᓐᓇᐅᕐᓂᖅ ᐊᓴᓕᓂᒃᑎᓂᕐᒥᐅᓂᒃ. ᐱᓕᓇᓐᓂᐊᓕᒃᑎᓂᒃ ᐊᑐᖑᕆᐅᓕᕆᓂᒃᑎᓂᕐᒥᐅᓂᒃ
ᐃᓐᓇᐅᕐᓂᖅ ᐊᓴᓕᓂᒃᑎᓂᕐᒥᐅᓂᒃ ᐊᑐᖑᕆᐅᓕᕆᓂᒃᑎᓂᕐᒥᐅᓂᒃ ᐊᑐᖑᕆᐅᓕᕆᓂᒃᑎᓂᕐᒥᐅᓂᒃ
ᐊᑐᖑᕆᐅᓕᕆᓂᒃᑎᓂᕐᒥᐅᓂᒃ ᐊᑐᖑᕆᐅᓕᕆᓂᒃᑎᓂᕐᒥᐅᓂᒃ ᐊᑐᖑᕆᐅᓕᕆᓂᒃᑎᓂᕐᒥᐅᓂᒃ.

ᐅᑭᐅᓂᒃᑯᑐᓂ ᓄᓇᖑᒃᑯᑐᐃᓐᓂᒃ ᐃᓕᓂᖑᓐᓂᓕᕆᓂᒃᑕ ᐃᓕᓐᓂᐊᖑᓕᕆᓂᒃᑎᓂᕐᒥᐅᓂᒃ
ᐊᑐᖑᕆᐅᓕᕆᓂᒃᑎᓂᕐᒥᐅᓂᒃ ᑭᒪᓗ ᐃᓕᓕᖑᓂᑎᓯᓕᕆᓂᒃᑎᓂᕐᒥᐅᓂᒃ ᐊᐅᓕᑕᐅᓴᐱᑎᓂᕐᒥᐅᓂᒃ
ᐃᓐᓇᐅᕐᓂᖅ ᐊᓴᓕᓂᒃᑎᓂᕐᒥᐅᓂᒃ ᑭᒪᓗ ᐃᓕᓕᖑᓂᑎᓯᓕᕆᓂᒃᑎᓂᕐᒥᐅᓂᒃ ᐊᐅᓕᑕᐅᓴᐱᑎᓂᕐᒥᐅᓂᒃ
ᐊᑐᖑᕆᐅᓕᕆᓂᒃᑎᓂᕐᒥᐅᓂᒃ ᐊᑐᖑᕆᐅᓕᕆᓂᒃᑎᓂᕐᒥᐅᓂᒃ ᐊᑐᖑᕆᐅᓕᕆᓂᒃᑎᓂᕐᒥᐅᓂᒃ
ᐊᑐᖑᕆᐅᓕᕆᓂᒃᑎᓂᕐᒥᐅᓂᒃ ᐊᑐᖑᕆᐅᓕᕆᓂᒃᑎᓂᕐᒥᐅᓂᒃ ᐊᑐᖑᕆᐅᓕᕆᓂᒃᑎᓂᕐᒥᐅᓂᒃ.

ᐅᑭᐅᓂᒃᑯᑐᓂ ᓄᓇᖑᒃᑯᑐᐃᓐᓂᒃ ᐃᓕᓂᖑᓐᓂᓕᕆᓂᒃᑕ ᐃᓕᓐᓂᐊᖑᓕᕆᓂᒃᑎᓂᕐᒥᐅᓂᒃ
ᐊᑐᖑᕆᐅᓕᕆᓂᒃᑎᓂᕐᒥᐅᓂᒃ ᐊᑐᖑᕆᐅᓕᕆᓂᒃᑎᓂᕐᒥᐅᓂᒃ ᐊᑐᖑᕆᐅ

ᑐᓴᓚᕐᓂᖅᑐᓂ ᐃᓕᓴᕐᔪᐊᖑᓚᐅᕙᓪᓕᐊᓂᖅ ᑕᒪᐃᔪᓐᓇ ᓄᓇᕗᑦᓂᖅᑐᐱᐅᓂᖏᓐᓄᑦ.
ᐃᓕᓴᕐᔪᐊᓗᖑᓂᖅ ᐊᑐᐅᓚᐅᕙᓪᓕᐊᓂᖅ: ᐊᑐᐅᓪᓚᓕᓕᒫᓂᖅ ᓄᓇᕗᑦᓂᖅᑐᐱᐅᓂᖏᓐᓄᑦ ᑭᒪᓗ
ᑐᑭᓯᓪᓚᕆᒃᑐᓂᖅ ᓴᓇᐃᓕᓴᕐᓂᖓᓂᖓᓪᓕᒪᓐᓇᑦ ᑕᒪᐃᔪᐊᖅ ᐃᓇᐃᓐᓇᖅ ᑕᐅᑐᓐᓇᐅᔪᖅ.
ᐱᖓᓱᐊᕐᓂᖅ ᐅᓱᐱᓘᓐ ᐊᐅᓚᓕᓐᓂᖓᓪᓕᖅᑐᓂ, ᓴᓇᐃᓕᓴᕐᓂᖓᓪᓕᖅᑐᓂ, ᐃᓚᖓᔪᖅᑐᓂ, ᐱᖓᓱᐊᕐᓂᖅ
ᑭᒪᓗ ᓄᓇᕗᑦᓂᖅᑐᐱᐅᓂᖏᓐᓄᑦ ᑕᒪᐃᔪᐊᖅ ᓄᓇᕗᑦᓂᖅᑐᐱᐅᓂᖏᓐᓄᑦ.

*Naki Echo, Iqaluit*

ᐃ ᓐᓇ
ᐊᑐᖅᑕᐅᓂᓚᕐᓂᑐᓐᓇ
ᐃᓕᓴᕐᔪᐊᓗᖑᓂᖅ ᓴᓇᐃᓕᓴᕐᔪᐊᖅ
ᒪᓂᐅᔪᓂᖅ

ᓴᓇᐃᓐᓇᕐᔪᐊᓂᐅᔪᓂ
ᑐᑭᓯᓐᓇᑎᑦᓯᐊᕐᔪᐊᓗᓂ ᐃᓐᓇ
ᐊᑐᖅᑕᐅᓂᓚᕐᓂᑐᓐᓇ
ᐃᓕᓴᕐᔪᐊᓗᖑᓂᖅ ᓴᓇᐃᓐ-
ᒪᓂᐅᔪᓂ ᐊᓯᐊᐊᓕᓴᕐᓂᒃᑯᐊᓕᒫᓂ
ᐱᐊᓴᖅᖃᓕᒫᓂᐅᔪᓂᓕᒫᓂ
ᑲᑎᒪᔨᖏᓪᓕᐊᔪᓂ ᓴᓇᐃᓐ
ᓴᓐᑎᐊᓂᒍᓂ, ᑕᒪᓗ
ᑐᑭᓯᓐᓇᐅᔪᓕᖅᑐᑦᓯᓂᖅᓱᓕᓂ
ᐃᓕᓴᕐᔪᐊᓗᖑᓂᖅ ᓴᓇᐃᓐ
ᒪᓕᐅᓂᖅᓂᒃ, ᓴᓇᓐ
ᐊᑐᖅᑕᐅᔨᔭᒍᓕᖅᓱᓐᓂ, ᓴᓇᓐ
ᐊᑐᖅᑕᐅᓕᖅᓱᓐᓂ
ᐅᑭᐅᖅᑕᓐᓂᑐᒥ, ᐅᓪᓛᓗᐊᓂᓂ
ᓴᓇᓐ ᑲᑎᓪᓗᖅᑕᐅᓂᖅᓯᓂᖅᓂᓂ.

ᐊᑐᖅᑕᐅᓵᖑᓪᓚᕆᒃᑐᐊᓕᓂ ᐃᓕᓴᕐᔪᐊᓗᖑᓂᖅ ᓴᓇᐃᓕᓴᕐᔪᐊᓗᖑᓂᖅ ᑕᒧᓂ ᓄᓇᓪᓚᐊᕐᒥ:
ᓄᓇᓪᓚᐊᕐᒥ ᓱᓇᑐᐃᓐᓇᓂᓂ ᓴᓇᐃᓐᓴᖅᑎᑕᓚᓵᓂᓪᓗᑎᑦ, ᐃᓕᓴᕐᓂᐊᕐᑐᓂᓚᓵᓂᓪᓗᑎᑦ
ᑭᒪᓗ ᑐᓴᐅᒪᓴᕐᑕᐅᑎᑕᓚᓵᓂᓪᓗᑎᑦ, ᑭᒪᓗ ᓄᓇᕗᑦᓂᖅᑐᐱᐅᓂᖏᓐᓄᑦ ᑕᒪᐃᔪᐊᖅ
ᐃᓕᓐᓂᐊᕐᓂᒃᑯᐊᓂᑐᐊᓂ ᐃᓱᒪᓕᖅᑐᐅᓂᕐᓂᓂᓪᓗᑎᑦ, ᑐᑭᓯᓐᓇᑎᑦᓯᐊᕐᔪᐊᓗᓂ
ᑭᒪᓗ ᑐᐱᓱᑎᑎᑦᓯᐊᕐᓇᓂᕐᓂᓂᓪᓗᑎᑦ ᑕᒪᐃᔪᐊᖅ ᓄᓇᕗᑦᓂᖅᑐᐱᐅᓂᖏᓐᓄᑦ ᑭᒪᓗ
ᑐᐱᓱᑎᓂᑎᑦᓯᐊᕐᓇᓂᕐᓂᓂᓪᓗᑎᑦ ᑕᒪᐃᔪᐊᖅ ᓄᓇᕗᑦᓂᖅᑐᐱᐅᓂᖏᓐᓄᑦ ᑐᓂᓯᓂᖅ,
ᑐᓴᐅᒪᓴᕐᑕᐅᑎᑕᓚᓵᓂᓪᓗᑎᑦ ᑭᒪᓗ ᓄᓇᕗᑦᓂᖅᑐᐱᐅᓂᖏᓐᓄᑦ ᑕᒪᐃᔪᐊᖅ ᓄᓇᕗᑦᓂᖅᑐᐱᐅᓂᖏᓐᓄᑦ
ᑕᒪᐃᔪᐊᖅ ᓄᓇᕗᑦᓂᖅᑐᐱᐅᓂᖏᓐᓄᑦ ᑕᒪᐃᔪᐊᖅ ᓄᓇᕗᑦᓂᖅᑐᐱᐅᓂᖏᓐᓄᑦ ᑕᒪᐃᔪᐊᖅ

ᐊᑐᐊᒪᓕᐅᑦᓂᓪᓗᓂ, ᓱᓇᑐᐃᓐᓇᔨᓪᓗᓂ ᐱᓕᕆᓕᒪᓕᑎᒋᐅᓂᖅᓯᓂ ᐱᒋᐊᓱᕈᑎᒋᐅᓂᖅᓯᓐᓂᒃ.
ᒪᓕᕐᑎᑦᓕᓕᒫᖅᓴᒪᑦ ᓄᓇᕗᑦ ᑲᓇᒪᓐᓂᑦᓂᓪᓗᓂ ᐱᒋᐊᓕᕆᓂᕐᒥᓪᓗᓂ ᐊᑐᓂᖅᓴᓕᕆᓂᖅᓴᖅᓯᒪᓕᑕ.
ᐃᓄᑐᖅᐃᓪᓗᓂ ᓇᓗᓇᐃᖅᓱᐃᓕᒥᖅᓯᒪᓕ ᓱᑐᓕᑎᐅᑎᕐᓂᖅᓴᖅᓴᓕᖅᓴᖅᑐᓂᖅᓴᓂᑐᑦ ᑕᒪᓐᓇ
ᐃᓕᓴᐃᓱᑐᖅᑕᖅᓴᖅ ᐊᑐᓕᓴᕐᕕᓕᑎᐅᓂᖅᓴᕐᕕᒃ. ᐃᓕᓴᐅᓂᖅᐱᐊᕐᓗ ᐊᑐᓕᓴᑕᕐᑐᐃᓱᐅᑦᓯᐅᑐᓂ ᑕᒪᓐᓇᑦ
ᐃᓕᓴᐃᓱᑐᖅᓴᓂᑦ ᖃᐅᔨᒪᓐᓇᑦᓯᓂᑦ ᑭᒪᓗᓐ ᖃᓄᖅᓴᖅᑕᓐᓇᖅᑐᑦ ᐊᑭᐅᓂᕐᓂᐅᑎᑦᓯᓂᑦ
ᐃᓕᓴᐃᓱᐅᑎᓂᓪᓂᑦ ᖃᐅᔨᒪᓂᖅᓴᐃᓚᓂᑦ. ᑭᒪᓗᓐ ᐊᔪᖅᓴᖅᑐᑦᓯᐅᑎᓂᖅᓴᖅᓴᓕᖅᓴᖅᑐᓂᖅᓴᓂᑐᑦ
ᐱᓕᕆᓂᖅᓴᖅᓴᓕᖅᓴᖅᑐᓂᖅᓴᓂᑐᑦ ᐃᓄᑐᖅᐃᓪᓗᓂ ᐊᐅᓚᓕᓂᖅᓴᖅᓴᓕᖅᓴᖅᑐᓂᖅᓴᓂᑐᑦ ᓄᓇᕗᑦᓯᐅᑦ.
ᐃᓄᑐᖅᐃᓕᑦ ᐊᐱᖅᓯᓕᕆᓂᖅᓴᕐᓂᕆᓕᓴᕐᓂᑦ ᑭᒪᓗᓐ ᐱᓕᕆᓂᖅᓴᖅᑐᓂᖅᓴᓂᑐᑦ ᐃᓕᓴᕐᕕᒃᓴᓂᑦ
ᒪᓕᕐᓂᖅᓴᕆᑦᓯᓕᖅᓴᓂᑐᖅ. ᐃᓄᑐᖅᐃᓕᑦ ᐃᓚᖅᓴᓕᑦᓴ ᑐᐱᓕᓕᒪᓂᕐᒥᓂᑦ ᓕᓕᒫᓕᒪᑦᓴᑐᓂᑦ
ᓱᓇᑐᐃᓐᓇᔨᓂᑦ, ᑭᓂᓚᓕᒥᓂᑦ ᐊᑐᕆᓂᕈᑕᒥᓂᑦ ᑭᒪᓗᓐ ᐃᓕᓴᕐᕕᓕᒥᓂᑦ
ᑭᓴᓕᕐᓂᕐᓂᑦ ᑎᑎᕐᓂᓕᓕᓂᖅᓴᖅ ᑭᓴᓕᕆᓂᖅ ᐊᑐᐃᓐᓇᔨᓂᖅᓴᖅᓴᓕᖅᓴᖅᑐᓂᖅᓴᓂᑐᑦ.

ᐃᓕᑕᓚᓕᑐᓂᕐᓂᑦ ᐊᑐᕐᑕᑎᓂᓚᓂᖅᓴᕐᓂᑦ ᐃᓕᓴᕐᕕᓕᑎᐅᑦ ᖃᐅᔨᒪᓕᕆᑐᓂᕐᓂᖅᓴᓂᑦ
ᐃᓕᓴᕆᓚᕐᕕᒃᓴᑦ ᑕᐃᓕᕕᓂᓗ ᐃᓄᓕᓂᑦ ᑐᐸᑐᑕᑎᓂᖅᓴᐅᑎᓂᑦ, ᑎᒍᒥᐊᑎᑎᓕᐃᐃᑦ ᖃᐅᔨᒪᓕᕆᑐᓂᖅᓴᓂᑐᑦ
ᒪᓕᕆᓚᕐᓂᓕᕐᓂᑦ, ᐃᓕᓴᕐᕕᓕᓚᓕᓴᕐᓂᓕᕐᓂᑦ ᐊᑐᓕᓴᕐᕕᓕᑎᐅᓂᖅᓴᖅᓴᓕᖅᓴᖅᑐᓂᖅᓴᓂᑐᑦ ᑭᒪᓗᓐ
ᐃᓕᓴᕐᕕᓕᑎᐅᓂᖅᓴᖅᓴᓕᖅᓴᖅᑐᓂᖅᓴᓂᑐᑦ ᐃᓕᓴᕐᕕᓕᑎᐅᓂᖅᓴᖅᓴᓕᖅᓴᖅᑐᓂᖅᓴᓂᑐᑦ ᓄᓇᕗᑦᓯᐅᑦ.

ᒪᓕᕐᑎᑦᓕᓕᒫᖅᓴᒪᑦ ᐸᐸᑎᐅᓂᖅᓴᕐᓂᑦ ᐃᓕᓴᕐᕕᓕᑎᐅᓂᖅᓴᖅᓴᓕᖅᓴᖅᑐᓂᖅᓴᓂᑐᑦ ᑭᒪᓗᓐ ᐊᑐᕐᑕᑎᓂᖅᓴᖅᓴᓕᖅᓴᖅᑐᓂᖅᓴᓂᑐᑦ
ᐃᓕᓴᕐᕕᓕᑎᐅᓂᖅᓴᖅᓴᓕᖅᓴᖅᑐᓂᖅᓴᓂᑐᑦ ᐃᓕᓴᕐᕕᓕᑎᐅᓂᖅᓴᖅᓴᓕᖅᓴᖅᑐᓂᖅᓴᓂᑐᑦ

ᑕᒪᓐᓇᑦ ᒪᓕᕐᑎᑦᓕᓕᒫᖅᓴᒪᑦ ᐊᑐᕐᑕᑎᓂᓚᓂᖅᓴᕐᓂᑦ ᐊᑭᓕᓴᕐᕕᓕᑎᐅᓂᖅᓴᖅᓴᓕᖅᓴᖅᑐᓂᖅᓴᓂᑐᑦ
ᐱᒪᑐᐃᓐᓇᔨᓴᓂᑦᔪᓐᓇᓂᖅ.
ᒥᓂᑎᑦ ᑲᑎᒪᔨᕆᓚᐅᑦ ᐃᓕᓴᕐᕕᓕᑎᐅᓂᖅᓴᖅ ᑕᒪᓐᓇᑦ ᐊᑐᕐᑕᑎᓂᓚᓂᖅᓴᕐᓂᑦ ᑲᑎᒪᓂᖅᓴᖅᑐᓂᖅᓴᓂᑐᑦ ᒪᓕᕐᓂᖅ ᑭᒪᓗᓐ
ᐊᓕᐅᓂᖅ ᒪᓕᕐᓂᖅᓴᐃᓕᓴᕐᓂᑦᔪᓐᓇᓂᐊᓕᐅᑦ. ᑕᒪᓐᓇᑦ ᑭᓕᓴᕐᕕᓕᑎᐅᓂᖅᓴᖅᓴᓕᖅᓴᖅᑐᓂᖅᓴᓂᑐᑦ
ᐃᓕᓴᕐᕕᓕᑎᐅᓂᖅᓴᖅᓴᓕᖅᓴᖅᑐᓂᖅᓴᓂᑐᑦ ᐅᑭᐅᖅᓴᕐᓂᑦᔪᓐᓇᑦ ᐊᑐᕐᑕᑎᓂᓚᓂᖅᓴᕐᓂᑦ ᐃᓕᓴᕐᕕᓕᑎᐅᓂᖅᓴᖅᓴᓕᖅᓴᖅᑐᓂᖅᓴᓂᑐᑦ.

1. ᒪᓕᕆᓚᕐᓂᑦ, ᐱᓕᕆᓂᖅᓴᓚᕐᓂᑦ, ᐱᒋᐊᓕᕆᓂᖅᓴᖅᑐᓂᖅᓴᓂᑐᑦ ᑭᒪᓗᓐ ᖃᐅᔨᒪᓂᖅᓴᖅᓴᓕᖅᓴᖅᑐᓂᖅᓴᓂᑐᑦ
   ᑐᓴᒪᓂᖅᓴᓂᑐᑦ ᐃᓕᓴᕐᕕᓕᑎᐅᓂᖅᓴᖅᓴᓕᖅᓴᖅᑐᓂᖅᓴᓂᑐᑦ.

2. ᓄᓇᕗᑦ ᒪᓕᕐᑎᑦᓕᓕᒫᖅᓴᒪᑦ ᐱᒋᐊᓕᕆᓂᖅᓴᖅᑐᓂᖅᓴᓂᑐᑦ ᑭᒪᓗᓐ ᐱᒋᐊᓕᕆᓂᖅᓴᖅᑐᓂᖅᓴᓂᑐᑦ
   ᐊᐅᓚᓕᐅᓂᖅᓴᖅᓴᓕᖅᓴᖅᑐᓂᖅᓴᓂᑐᑦ ᒪᓕᕐᓂᖅᓴᓂᑐᑦ ᐃᓕᓴᕐᕕᓕᑎᐅᓂᖅᓴᖅᓴᓕᖅᓴᖅᑐᓂᖅᓴᓂᑐᑦ ᑭᒪᓗᓐ ᑭᓂᓚᓕᐅᓂᖅᓴᖅᓴᓕᖅᓴᖅᑐᓂᖅᓴᓂᑐᑦ
   ᑕᓴᓄᓕᑦ ᐱᒋᐊᓕᕆᓂᖅᓴᖅᑐᓂᖅᓴᓂᑐᑦ.

3. ᐊᑐᓂᖅᓴᖅᑎᑦᓴᖅᓴᓂᑐᑦ ᐅᑭᐅᖅᓴᕐᓂᑦ ᒪᓕᕐᑎᑦᓕᓂᖅᓴᕐᓂᑦ ᑭᒪᓗᓐ ᐃᓄᓕᓴᕐᕕᓂᖅᓴᓂᑐᑦ
   ᑭᓇᐅᔨᓕᓚᓂᖅᓴᓂᑐᓗ ᓴᓐᑎᓂᖅᓴᖅᓴᕐᓂᑦ ᑕᐃᓕᐃᐃᓇᓴᖅᓴᕐᓂᑦ ᑭᓴᓕᖅᓂ ᐃᓕᓴᕐᕕᓕᑎᐅᓂᖅᓴᖅᓴᓕᖅᓴᖅᑐᓂᖅᓴᓂᑐᑦ
   ᒪᓕᕐᓂᖅᓴᓂᑦ ᐃᓕᓴᕐᓂᕆᓕᕐᓂᖅᓴᕐᓂᓕᕐᓂᑦ ᐱᒋᐊᓕᕆᓂᖅᓴᖅᑐᓂᖅᓴᓂᑐᑦ ᐱᒋᐊᓕᕆᓂᖅᓴᖅᑐᓂᖅᓴᓂᑐᑦ.

4. ᐃᓕᓴᕐᕕᓕᑎᐅᑕᐅᓂᖅᓴᕐᓂᑦ ᑐᐸᑐᑕᑎᓂᖅᓴᖅᓴᓕᖅᓴᖅᑐᓂᖅᓴᓂᑐᑦ ᑲᑎᒪᓂᖅᓴᖅᑐᓂᖅᓴᓂᑐᑦ ᑕᐃᓕᓴᕐᕕᓕᑎᐅᓂᖅᓴᖅᓴᓕᖅᓴᖅᑐᓂᖅᓴᓂᑐᑦ
   ᖃᓄᖅᓴᖅᑕᓐᓇᖅᑐᓂᖅᓴᓂᑐᑦ ᐃᓕᓴᕐᕕᓕᑎᐅᓂᖅᓴᖅᓴᓕᖅᓴᖅᑐᓂᖅᓴᓂᑐᑦ.

5. ᓄᓇᕗᑦ ᒪᓕᕐᑎᑦᓕᓕᒫᖅᓴᒪᑦ ᐃᓕᓴᕐᕕᓕᑎᐅᓂᖅᓴᖅᓴᓕᖅᓴᖅᑐᓂᖅᓴᓂᑐᑦ ᐃᓕᓴᕐᕕᓕᑎᐅᓂᖅᓴᖅᓴᓕᖅᓴᖅᑐᓂᖅᓴᓂᑐᑦ
   ᐸᐸᑎᓕᓕᒫᖅᓴᒪᑦ ᐃᓕᓴᕐᕕᓕᑎᐅᓂᖅᓴᖅᓴᓕᖅᓴᖅᑐᓂᖅᓴᓂᑐᑦ.

6. ᐃᓕᓴᕐᕕᓕᑎᐅᓂᖅᓴᖅᓴᓕᖅᓴᖅᑐᓂᖅᓴᓂᑐᑦ ᐃᓕᓴᕐᕕᓕᑎᐅᓂᖅᓴᖅᓴᓕᖅᓴᖅᑐᓂᖅᓴᓂᑐᑦ ᑭᒪᓗᓐ -
   ᓱᓇᓚᓕᑎᐅᓂᖅᓴᖅᓴᓕᖅᓴᖅᑐᓂᖅᓴᓂᑐᑦ ᓄᓇᕗᑦᓯᐅᑦᓴᓂᑐᑦ.

7. ᐃᓕᓴᕐᕕᓕᑎᐅᓂᖅᓴᖅᓴᓕᖅᓴᖅᑐᓂᖅᓴᓂᑐᑦ ᐸᐸᑎᐅᓂᖅᓴᖅᓴᓕᖅᓴᖅᑐᓂᖅᓴᓂᑐᑦ ᐃᓕᓴᕐᕕᓕᑎᐅᓂᖅᓴᖅᓴᓕᖅᓴᖅᑐᓂᖅᓴᓂᑐᑦ ᑭᒪᓗᓐ ᐃᓕᓴᕐᕕᓕᑎᐅᓂᖅᓴᖅᓴᓕᖅᓴᖅᑐᓂᖅᓴᓂᑐᑦ.

8. ᖃᐅᔨᓪᓗᓂᔪᒃᑯᑦ ᑐᓴᐃᓕᔪᒃᑯᓐᓇᖅᑐᓂ ᑭᓱᐊᓂ ᐃᑲᓂᕐᒥᓂᖅᓯᐊᕐᓗᒍ ᐃᓕᓐᓇ ᐃᓅᓯᕐᓯᐊᕐᓴᖅᖢᖅᓯᐅᓪ.

9. ᐃᓕᓐᓂᔭᓕᑐᖅᓴᓂᖅ ᖃᐅᔨᓪᓗᒍ ᐊᑐᓂᓕᒃ ᑐᓴᐃᓴᖅᑕᓪᓗᒡᓗᑦ ᓄᓇᖅᓴᖅᑐᓂ ᐅᖃᖅᑐᓕᕐᓂᐅᓂᖅ.

10. ᐃᓕᓐᓂᔭᓕᑐᖅᐃᑦ ᐅᖃᖅᑐᓂᔭᑦ ᐅᓂᒃᓴᓂᓕᔭᑦ ᖃᖅᑎᓪᓗᓂᕐᓂᖅᓴᖅᑕᓪᓗᒡᓗᒍ ᑕᑎᑭᓴᐅᔪᒃᑯᓐᓇᖅᓯᐅᓪ.

*Louis Tapatai, Baker Lake*

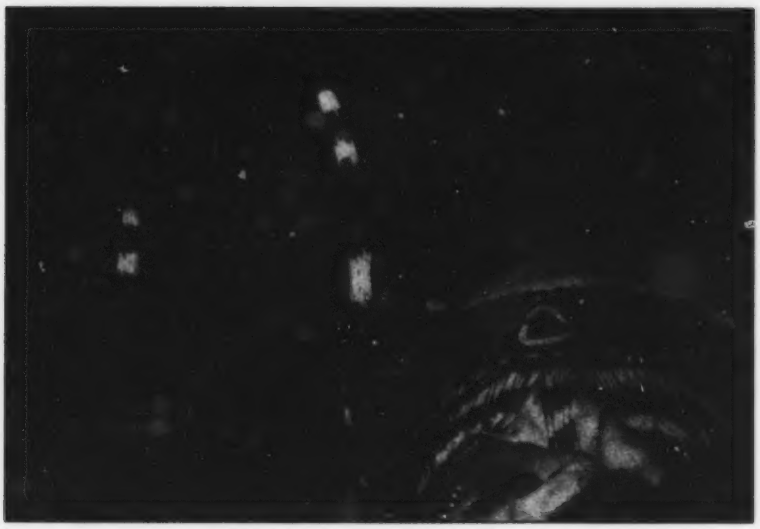
11. ᐃᓕᓐᓂᔭᓕᓪᓗᓂᐅᔪᓂᓪ ᑲᑎᕐᓂᐅᔪᑦ ᐃᓕᓐᓂᔭᓕᓪᓗᒡᓗᒍ ᑭᓯᐊᓂᕐᓴᖅᓯᐅᓪ ᖃᖅᑎᓪᓗᒍ ᖃᖅᖢᓂᒃ ᖃᖅᖢᓂᒃ ᖃᖅᖢᓂᒃ

ᒪᓂᐅᔪᓄᑦ ᑐᑭᓯᐊᓕᕆᔨᒪᔭᖅᑐᑦ ᑭᓱᑎᓐᓂᕐᓂᑐᓂᓗ ᖃᐅᔨᒪᓂᐅᔪᓂᓗ ᑭᒪᓗ ᐊᑐᑎᕐᓂᓗ ᑭᒪᓗ ᐃᓗᒪᕐᓂᐅᔪᓂᓗ. ᑐᑭᓯᓴᐅᑦᑕᐃᓐᓕᕐᓂᓗᒍ ᐱᑦᔨᑎᑎᒋᔭᐅᓂᓗ ᐃᓕᓴᕐᕕᐅᔨᒪᔭᖅᑐᑦ ᖃᐅᔨᓴᓂᐅᔪᓂᓗ ᐃᓕᓴᕐᕕᐅᔨᒪᔭᖅᑐᑦ ᐃᓱᐊᕐᓴᐅᓴᓂᐅᔪᓂᓗ ᑭᒪᓗ ᑕᐃᔨᔭᐅ ᖃᐅᔨᓴᖅ ᒪᔨᐃᑦ ᐃᓕᓴᕐᕕᐅᔨᒪᔭᖅᑎᑦ ᖃᒪᓕᕆᔨᒪᔭᖅᑐᑦ ᑭᒪᓗ ᐃᓕᓴᕐᕕᐅᔨᒪᔭᖅᑐᑦ.

ᐊᑐᖅᑕᐅᑎᐊᑉᓂᑦ ᑕᒪᔨᔭᐊ ᐃᓕᖅᓯᔨᒪᔭᖅᑐᑦ ᖃᐅᔨᒪᓂᐅᔪᓄᑦ, ᐃᓕᓴᓂᐊᕐᓇᐅᔨᒪᔭᖅᑐᑦ ᑭᒪᓗ ᐊᓯᖅᓴᓂ, ᑐᑭᓯᓯᐊᕐᓇᖅᑐᖅᑕᖅᑕᒪᑦ ᐃᓕᓴᕐᕕᐅᔨᒪᔭᖅᑐᑦ ᐃᓯᒪᓂᖅᑕᐅᔨᒪᔭᖅᑐᑦ, ᐃᓚᓯᐅᔨᐊᓪᓚᑦ ᑭᒪᓗ ᐊᑐᖅᑕᐅᓴᖅᑐᑦ. ᐊᒥᓱᓯᓚᖅᑕᒪᑦ ᖃᐅᔨᒪᔭᖅᑐᑦ ᐃᓯᒪᓂᖅᑕᐅᔨᒪᔭᖅᑐᑦ ᑭᒪᓗ ᑎᑎᕋᖅᑕᐅᓂᐅᔪᓂᓗᒍ ᑕᒪᓐᓇᐅᔨᒪᔭᖅᑐᑦ ᐃᓕᓴᕐᕕᐅᔨᒪᔭᖅᑐᑦ ᑭᒪᓗ ᖃᓄᖅ ᐊᑐᓕᕆᔨᒪᔭᖅᑐᑦᑕᐅᓂᐅᔪᓂᓗᒍ. ᑕᐃᒪᓐᓇᖅᑐᑦ ᖃᐅᔨᒪᔭᖅᑐᑦ ᐃᓕᓴᕐᕕᐅᔨᒪᔭᖅᑐᑦ ᐃᓯᒪᓂᖅᑕᐅᔨᒪᔭᖅᑐᑦ ᐃᓚᖓᔪᓂᐅᔪᓂᓗᒍ ᐃᓕᓴᕐᕕᐅᔨᒪᔭᖅᑐᑦ ᑭᒪᓗ

a) ᐃᓕᓴᕐᓯᓗᑎᑦ ᐃᓕᓴᕐᐊᓯᔪᓄᑦ ᑐᕐᖏᐊᕐᖓᑎᒃᓴᐃᖅᓯᒪᓕᒃ ᑕᒪᑦᐊᐸ ᐱᓕᓐᓂᐊᕐᓂᖅ, ᒪᓕᖏᐃᑦ ᑭᒪᓗ ᐊᑐᐊᒪᐃᑦ;

b) ᐊᑦᑎᓂᒃᑎᑦᓗᑎᑦ ᑐᑭᓯᓕᓐᖏᓂᖅ ᐃᓕᓴᕐᐊᓯᑐᖏᓂᖅ ᖃᐅᔨᒪᓂᕐᒧᑦ ᑕᑯᓂᐸᐃᖃᑎᖏᓐᓂᖅ ᑭᒪᓗ ᒪᓕᓐᓂᐸᐃᖃᑎᖏᓐᓂᑦᑎᑦ ᓄᓇᓯᐊᐸᑦ ᑎᓯᒪᓚᐅᓯᑎᑦ ᐱᓕᓐᓂᐊᕐᓂᓐᓄᑦ, ᒪᓕᖏᓚᑦ ᑭᒪᓗ ᐊᑐᐊᒪᓚᑦ, ᑭᒪᓗ ᓄᓇᓯᐊᐸᑦ ᑎᓯᒪᓚᐅᓯᑎᓐᓄᑦ ᐃᑲᔪᖏᓐᓇᖅᑐᑎᖏᓐᓂᖅ ᐊᐊᐊᑐᖏᓐᓇᖅᑐᑎᖏᓐᓂᖅ ᐊᑐᖏᓐᓂᖅ ᐃᓕᓴᕐᐊᓯᑐᖏᓂᖅ ᑎᓯᒪᓚᐅᓯᑎᑦ ᐅᓪᓗᑕᓐᓄᑦ;



*Lizzie Ittinuar, Rankin Inlet*

c) ᐊᑐᖏᓐᓂᑎᓪᓗᓂᒃᑎᑦ ᐃᓕᓴᕐᐊᓯᑐᖏᓐᓂᖅ ᖃᐅᔨᒪᓂᕐᒧᑦ, ᑕᐃᒫᑦ ᓇᓗᓇᐃᖏᑕᐅᓯᒪᓕᒃᑐᑦ ᒪᓕᖏᓐᓄᑦᓂᖅ, ᐊᑐᖏᓐᓂᖅᑐᑦ, ᐱᓕᓐᓂᐊᕐᓂᖅ, ᐱᓕ ᖃᓄᐃᓐᓄᑦᓂᖅ ᑭᒪᓗ ᑐᑭᓯᓚᐅᓂᕐᒧᑦ ᐱᓕᓐᓂᐊᕐᓂᓐᓄᑦ-ᓇᓄᐊᖏᓐᓄᑦ, ᑲᑐᔾ ᖃᑎᖏᓐᓄᑦᓂᖅ ᓄᓇᕗᖏᓐᓄᑦᓯᒪᓂᖅ ᑲᑐᔾ ᖃᑎᒌᓐᓄᑦᓂᖅ;

d) ᑎᒥᓄᓂᒃᑎᑦ ᐃᓕᓴᕐᐊᓯᒥᓚᓕᓐᓄᑦᓂᖅ ᑭᒪᓗ ᑐᓴᐅᒪᖃᑎᒥᒃ-ᐅᑎᒥᓚᓕᑦᓗ ᑭᒪᓗ ᓄᓇᖃᖏᓐᓇᖅᑐᑎᖏᓐᓂᖅ ᐱᓕᓐᓂᐊᕐᓂᓐᓄᑦ ᑲᑐᔾ ᖃᑎᖏᓐᓄᑦᓂᖅ ᑭᒪᓗ ᐱᓕᓐᓂᐊᕐᓂᖅ ᑲᑐᔾ ᐊᑐᐊᒪᓚᑦ, ᑭᒪᓗ ᐃᓕᓴᕐᐊᓯᑐᖏᓂᖅ ᑕᑯᓂᐸᐃᖃᑎᖏᓐᓂᖅ ᐊᑐᖏᓐᓂᖅᑐᑦ ᐱᓕᓐᓂᐊᕐᓂᓐᓄᑦ ᐃᓕᓴᕐᐊᓯᑐᖏᓂᖅ ᑎᓯᒪᓚᐅᓯᑎᑦ

ᐊᒻᒪᓗ ᐃᑲᓇᐃᖅᑎᑕᐅᑉᖃᓕᓴᐃᓗᒃ, ᓄᓇ ᐸ ᐊᒻᒪᓗ ᐊᐱᕐᓯᓂᓪᓚᕆᓚᐅᖅ ᐃᓐᓇᑐᐃᓐᓇᖅ ᑲᑎᒪᔨᖅᑐᖅ. ᐅᖃᐅᓯᓗᓂᑦ ᐊᒻᒪᓗ ᑎᓕᐅᕆᓚᐅᖅᑐᖅ, ᓄᓇᕗᑦ ᑲᓇᒪᓂᖅᑐᑦ ᐊᒻᒪᓗ ᓄᓇᖃᖅᑲᖅᓯᓚᐅᖅᓱᑦ ᐃᓕᓴᕐᓂᖅᑐᑦ ᑎᓕᐅᕆᖃᑎᒌᓕᐅᖅᑐᑦ ᐃᓕᓴᕐᓂᖅᑐᑦ, ᐊᓯᖏᓐᓂᒃ ᑲᓇᒪᐃᓚᐅᖅᓱᒃ, ᑲᓇᒪᐃᓕᓐᓂᑦᑐᑎᓪᓗᐊᓕᐅᖅᓱᒃ, ᐊᒻᒪᓗ ᐊᓯᔾᔨᖅᑕᐅᓯᒪᓂᖅ ᐱᓕᕆᔨᒃᑯᑦ ᐃᓐᓇᑐᐃᓐᓇᖅ ᑲᑎᒪᔨᖅᑐᖅ ᐃᓕᓴᕐᓂᖅᑐᑦ ᐊᒻᒪᓗ

d) ᐊᖏᑭᓯᓗᒃ ᓄᓇᕗᒻᒥᔪᓂᒃ ᓄᓇᕐᓂᐊᖅ ᑲᓇᒪᓂᖅᑕᑦ ᐅᖃᓕᒫᓂᖅᑐᓴᖅᑎᑦᓂᒃ ᐱᓕᕆᐊᓗᒃ ᐊᒻᒪᓗ ᑐᓂᐅᖃᖅᑐᑦᑕᐅᓗᒃ ᐃᓕᓴᕐᓂᐊᕐᓂᒃ ᖃᐅᔨᒪᓂᕐᒧᑦ ᖃᐅᔨᓴᓂᖅᑐᑦ ᑐᑭᓯᓚᐅᖅᑎᑦ ᑐᑭᓯᓚᐅᖅᑐᑦ;

e) ᖃᓄᖅᓗᒃ ᑭᓇᐅᔭᓂᒃ ᐊᑐᐃᓇᐅᔭᓂᒃ ᑲᑎᕐᕕᒃᓴᖅᑎᑦᓂᒃ ᑲᑎᕐᕕᒃᓴᖅᑎᑦᓂᒃ ᐃᓚᖓᑕᐅᓂᖅᓴᓂᒃ ᑕᒪᓐᓇᐅᑉ ᐱᓕᕆᔨᒃᑯᑦ.

*Etidluic, Cape Dorset*

8. ᓄᓇᕐᓂᐊᖅ ᑲᑎᒪᓂᖅᑎᑦ ᐊᒻᒪᓗ ᓄᓇᖃᖅᑐᒃᑐᒥᑦ ᐃᓕᓴᕐᓂᐊᕐᓂᒃ ᑲᑎᕐᕕᒃᓴᖅᑎᑦ ᐊᐃᑐᐊᓂᖅᑐᑦ ᐃᓕᓴᕐᓂᐊᕐᓂᒃ ᐃᓚᖓᑕᐅᓂᖅᓴᓂᒃ ᐱᓕᕆᔨᒃᑯᑦ ᐃᓚᖓᑕᐅᓂᖅᓴᓂᒃ ᐱᓕᕆᔨᒃᑯᑦ ᓄᓇᕐᓂᐊᖅᑎᑦ ᐱᔾᔪᑕᐊᓂᖅᓴᓂᒃ ᐃᓚᖓᑕᐅᓂᖅᓴᓂᒃ ᐱᓕᕆᔨᒃᑯᑦ ᐃᓚᖓᑕᐅᓂᖅᓴᓂᒃ ᐱᓕᕆᔨᒃᑯᑦ.

9. ᓄᓇᕐᓂᐊᖅ ᑲᑎᒪᓂᖅᑎᑦ, ᐱᔾᔪᑕᐊᓂᖅᑐᑦ ᐱᓕᕆᔨᒃᑯᑦ ᓄᓇᕐᓂᐊᖅᑎᑦ ᑲᑎᕐᕕᒃᓴᖅᑎᑦ, ᓄᓇᖃᖅᑐᒃᑐᒥᑦ ᐃᓕᓴᕐᓂᐊᕐᓂᒃ ᐊᐃᑐᐊᓂᖅᑐᑦ ᐃᓚᖓᑕᐅᓂᖅᓴᓂᒃ ᐱᓕᕆᔨᒃᑯᑦ ᓄᓇᕐᓂᐊᖅᑎᑦ ᐃᓄᓐᓂᒃᑯᑦ ᐃᓕᓴᕐᓂᐊᕐᓂᒃ ᐱᓕᕆᔨᒃᑯᑦ ᐊᑐᐃᓇᐅᔭᓂᒃ ᐱᓕᕆᔨᒃᑯᑦ ᐃᓚᖓᑕᐅᓂᖅᓴ

11. ᐃᑲᔪᕐᓂᐊᕐᓇᖅ ᓄᓇᖑᒃᑯᓗᒍᓪᓗᒍ ᐃᓕᖑᓂᓴᖅ ᑲᑎᕆᔨᖑᑎᑎᕐᓂ, ᓄᓇᕗᑦᓇᖅ ᐊᒥᓗ ᑭᓲᔪᐃᓐᓇᐃᓐᓇᖅ ᖃᐅᔨᓴᖑᑎᓯᓗᒃᑐᑦ ᐊᒥᓗ ᑎᑎᕋᖑᓂᓯᓗᒃᑐᑦ ᐃᓕᖑᓂᓴᖅᑲᐃᓐᓇᖅ ᖃᐅᔨᓴᖑᑎᓯᓗᒃᑐᑦ ᐃᓕᖑᓂᓴᖅᑲᐃᓐᓇᖅᓯᒪᓂᖅ ᐊᓯᖏᓐᓂᒃᑯᑦ ᐃᓕᖑᓂᓴᖅᑲᐃᓐᓇᖅᓯᒪᓂᖅ ᓄᓇᓕᖕᓂᖅ ᐃᓕᖑᓂᓴᖅᑲᐃᓐᓇᖅᓯᒪᓂᖅ ᐊᓯᖏᓐᓂᒃᑯᑦ ᐃᓕᖑᓂᓴᖅᑲᐃᓐᓇᖅᓯᒪᓂᖅ ᐊᓯᖏᓐᓂᒃᑯᑦ ᐃᓕᖑᓂᓴᖅᑲᐃᓐᓇᖅᓯᒪᓂᖅ

17. ᐃᓕᓐᓇᓱᐊᕐᑲᓚᓂᓕᒻᒥ ᖃᐅᔨᒪᓂᐅᔪᓐ ᑲᒪᓂᒻᒧ ᑲᑎᒪᔨᕗᓕᒫᓐᓇᓱᐊᔪ ᐊᐢᑭᑦᑕᐅᓗᑎᑦ ᑭᓚᐢᑐᐢᑕᐅᓗᑎᑦ ᐱᓕᕆᔨᐅᑎᓂᓕᒻᒥ, ᓄᓇᖃᖓᓂᕐᒪᔪᓂ ᐃᓕᓐᓇᓱᐊᒻᒧ ᑲᑎᒪᔨᓂᐅᓕᖅᑐᑦᓂᓄᑦ, ᓄᓇᔨᓱᐊᑦ ᐃᓄᐊᖅᑐᓂᓄᑦ ᑭᒪᓗ ᑭᓱᑐᐃᓐᓇᔨᓂᐅ ᖃᐅᔨᓴᖅ-ᓴᓂᓕᒻᒥ ᑲᑎᒪᐅᔪᓂᓄᑦ ᓄᓇᔨᓱᐊᑦ, ᐱᓇᓱᐊᓗᑎᑦ ᑲᒪᖃᓕᓂᖅᖃᖅᑐᑎᑦ ᑐᓴᕐᓗᑎᑦ ᑲᑎᒪᓕᕆᔨᒃᑯᓂᓕᒻᒥ ᑭᒪᓗ ᑲᒪᕐᓂᑎᑦᑕᓂᓕᒻᒥ ᐱᓕᕆᔨᓂᓕᒫᖅᑐᓂᓄᑦ ᐱᓕᕆᔨᒪᔨᓕᒫᖅᑐᑎᑦ ᐃᓕᓐᓇᓱᐊᕐᑲᓚᑦ ᑲᑎᒪᔨᓂᐅᓕᖅᑐᑦᓂᓄᑦ ᐃᓕᓐᓇᓱᐊᕐᑲᓚᑦ.

ᑭᒪᓗ, ᒥᓂᑕᐅᓄᑦ ᑎᓕᓯᒪᓕᕆᓂᖅ ᑲᑎᒪᔨᕗᓕᒫᓂᖅ ᐃᓕᓐᓇᓱᐊᕐᑲᓚᑦ ᖃᐅᔨᒪᓂᒻᒧ ᑲᓇᓱᓂᐊᖅᑎᓂᓄᑦ ᐃᖅᑲᓇᐃᔨᒥᓂᓄᑦ ᐊᑦᓚᐅᔭᓕᒫᖅᑐᓂᓄᑦ ᑭᒪᓗ ᐊᑐᓕᕆᓂᖅᑐᑦᓂᓄᑦ ᐱᓕᕆᔨᐅᑎᓂᓕᒻᒥ ᐊᑐᖅᑕᐅᓂᖅᑐᑦᓂᓄᑦ ᑭᒪᓗ ᑲᒪᒋᔭᐅᓂᖅᑐᑦᓂᓄᑦ ᐱᓕᕆᔨᐅᑎᓂᓕᒻᒥ ᐊᑐᖅᑕᐅᓂᖅᑐᑦᓂᓄᑦ ᐃᓕᓐᓇᓱᐊᕐᑲᓚᑦ ᐊᑐᖅᑕᐅᓂᖅᑐᑦᓂᓄᑦ ᐃᓕᓐᓇᓱᐊᕐᑲᓚᑦ ᐊᑐᖅᑕᐅᓂᖅᑐᑦᓂᓄᑦ ᐃᓕᓐᓇᓱᐊᕐᑲᓚᑦ.

18. ᓯᓴᑕᒪᐅᔪᓂ ᐃᓕᓐᓄᓇᐃᔭᓐᓇᐅᔪᓂ ᐊᑐᖅᑐᐊᕐᑕᐅᑎᓴᒃᑐᓂᓄᑦ ᑭᒪᓗ ᑐᕐᓴᑎᓴᓯᓄᓇᓕᒫᖅᑐᓂᓄᑦ ᐊᑐᖅᑕᐅᓂᒻᒥᓕᒫᓂᖅᑐᓂᓄᑦ ᑕᒪᓐᓇᐊᐊ ᐃᓕᓐᓇᓱᐊᕐᑲᓚᑦ ᖃᐅᔨᒪᓂᒻᒧ ᑲᑎᒪᔨᕗᓕᒫᓂᒻᒧ ᑕᒥᓂ ᓄᓇᔨᓱᐊᕐᑎᑦ, ᑭᓇᐅᔭᓄᑦᑲᑎᒪᓂᕐᓂᕐᒪᑦᑐᓂᓄᑦ ᐊᐅᓚᔨᓴᓄᑦᑐᓂᓄᑦ ᑭᒪᓗ ᒪᑭᒪᐃᓐᓇᑎᓂᓄᑦ ᑕᒪᓐᓇᐊᐊ ᐃᓄᐊᖅᑐᓂᓄᑦ. ᐊᑐᖅᑕᐅᓂᖅᑐᑦᓂᓄᑦ ᑕᒪᓐᓇᐊᐊ ᐃᓄᐊᖅᑐᐊᓗᐃᓐᓇᓕᒫᓂᖅᑐᓂᓄᑦ ᐃᓕᓐᓇᓱᐊᕐᑲᓚᑦ ᑲᑎᒪᔨᓂᐅᓕᖅᑐᑦᓂᓄᑦ ᑭᒪᓗ ᑕᒪᓐᓇᐊᐊ ᐃᓕᓐᓇᓱᐊᕐᑲᓚᑦ ᐊᑐᖅᑕᐅᓂᖅᑐᑦᓂᓄᑦ ᑲᑎᒪᔨᓂᐅᓕᖅᑐᑦᓂᓄᑦ ᐃᓕᓐᓇᓱᐊᕐᑲᓚᑦ ᐊᑐᖅᑕᐅᓂ

# RÉSUMÉ


## Introduction

Pendant des milliers d'années, la survie des peuples autochtones du nord a reposé sur leurs connaissances, leur relation spéciale avec l'environnement, leur façon de s'adapter et d'organiser leurs valeurs. Les coutumes ont été transmises de génération en génération. Elles étaient basées sur des milliers d'années d'observation et d'expérience.

Dans l'histoire relativement récente des Territoires du Nord-Ouest, les conjectures, les valeurs et la culture des Euro-Canadiens ont fini par constituer la base de la plupart des institutions, des lois, des programmes, des activités et des politiques des institutions gouvernementales et non-gouvernementales.

Les peuples autochtones du nord sont de plus en plus conscients qu'en intégrant leurs coutumes aux institutions les desservant, ils ont la solution qui leur permettra de survivre en tant que peuples distincts et de déterminer leur place dans le monde moderne. Ils demandent que des systèmes adaptés à leurs cultures soient mis en place pour pouvoir régler leurs problèmes. Les coutumes doivent être la base sur laquelle on construit les systèmes appropriés pour arrêter le cycle de dépendance dans les communautés autochtones. Les changements sociaux rapides et le nombre croissant d'aînés autochtones qui meurent chaque année accroissent l'urgence de documenter et d'intensifier l'usage des coutumes.

La valeur des traditions commence également à être reconnue à l'extérieur des communautés autochtones des Territoires du Nord-Ouest et internationalement comme ayant une pertinence moderne, particulièrement dans les efforts faits pour exploiter de façon responsable l'environnement et les ressources renouvelables.

À la 30e assemblée annuelle de la Commission canadienne pour l'UNESCO (Organisation des Nations unies pour l'éducation, la science et la culture) qui s'est tenue à Yellowknife en 1988, Dennis Patterson, le Chef du gouvernement des Territoires du Nord-Ouest, a reconnu qu'il y a «toute une gamme de domaines où les coutumes peuvent avoir une influence sur la politique et les programmes du gouvernement.» Il a créé le groupe de travail sur les traditions en octobre 1989 pour définir les coutumes, étudier leur usage actuel et futur et identifier les obstacles et les solutions qui augmenteront leur influence dans la société du nord.

## La signification des traditions

Les coutumes des peuples autochtones du nord ont des racines bien implantées dans le paysage nordique. Elles représentent une vision du monde, des aspirations et une voie d'accès à la «vérité» différentes de celles des Euro-Canadiens dont la culture est basée davantage sur les philosophies européennes.

Les traditions, ce sont des coutumes qui sont enracinées dans le mode de vie traditionnel. Les traditions, c'est l'ensemble des connaissances et de la compréhension de la place de l'humain par rapport à l'univers. Cela comprend les relations spirituelles, les relations avec l'environnement naturel et l'usage des ressources naturelles, les relations interpersonnelles; les traditions se réflètent dans le langage, l'organisation sociale, les valeurs, les institutions et les lois.

## L'usage actuel des traditions

*Paul Eyakfwo, Snare Lake*

Les efforts pour déterminer de façon compréhensible l'usage actuel des traditions ont été gênés par le manque de temps disponible au groupe de travail pour faire la recherche nécessaire et par le manque de compréhension des coutumes, la façon dont elles sont transmises, leur rôle dans la société du nord, ou les moyens appropriés pour les intégrer.

De toute évidence, l'usage des traditions augmente dans les Territoires du Nord-Ouest. L'Institut des sciences des Territoires du Nord-Ouest, les ministères de l'Éducation, de la Culture et des Communications et des Ressources renouvelables, le Collège de l'Arctique et l'Institut culturel dénè ne sont que quelques-unes des institutions qui tentent d'utiliser les conjectures, les valeurs, les perceptions et l'information qu'offrent les sociétés autochtones. Comme les normes doivent être flexibles pour englober une variété de situations et d'activités, les désirs des peuples autochtones et des communautés, il est essentiel que l'on établisse des lignes directrices sur l'usage adéquat des traditions pour donner un sens et pour surveiller et évaluer les efforts des organismes gouvernementaux et non-gouvernementaux.

## L'usage futur des traditions

Jusqu'à maintenant, les tentatives pour utiliser les traditions n'ont pas encore répondu aux aspirations des peuples autochtones qui constituent la majorité de la population des Territoires du Nord-Ouest. Une nouvelle possibilité existe dans toutes les institutions, dans les lois et les politiques qui touchent le développement des programmes et services.

Les aînés autochtones qui ont participé au groupe de travail suggèrent que la préservation et l'usage approprié des traditions doivent devenir un principe directeur pour toutes lois, politiques, programmes et services. L'influence et l'usage des traditions doivent augmenter considérablement au sein du gouvernement territorial s'il veut être représentatif des peuples qu'il dessert. Les anciens ont identifié les priorités pour augmenter l'influence des traditions. Ils veulent que les écoles enseignent aux jeunes le système traditionnel et le système Euro-Canadien. Ils veulent que les services sociaux et le système de justice donnent l'occasion aux anciens de reprendre leurs responsabilités traditionnelles pour maintenir l'harmonie sociale dans leurs communautés. Les anciens veulent que les chefs des communautés et du gouvernement les consultent pour avoir leur avis; ils veulent que les institutions reflètent les valeurs traditionnelles autochtones. Les anciens considèrent également

important que l'on se documente sur leur vision du monde, leurs valeurs et leur mode de vie pour que les générations actuelles et futures se servent de cette documentation.

Ce sont les personnes concernées, les détenteurs des traditions, les organismes culturels autochtones et, dans certains cas, plus d'un ministère à différents paliers qu'il faut engager pour identifier les domaines possibles de l'usage des traditions et de quelle façon les utiliser.

**Principes pour préserver et utiliser les traditions**

Les principes qui suivent constituent la structure des recommandations détaillées. Le groupe de travail croit que ces principes devraient servir de guide au gouvernement et aux organismes non-gouvernementaux dans leurs efforts pour accroître l'influence des traditions dans le nord.

1. Toutes les lois, institutions, programmes et recherches se basent sur la culture.

2. Les programmes et services du GTNO devraient êtres adaptés aux manières, aux valeurs, aux coutumes et aux traditions des personnes à qui ils sont destinés.

3. La meilleure manière d'avoir un gouvernement du nord efficace et une société socialement et économiquement saine est d'incorporer les traditions dans les prises de décision.

4. Les prises de décision devraient se faire en tenant compte le plus possible de ceux qu'elles vont affecter.

5. Le GTNO reconnaît l'urgence de préserver les traditions du nord.

6. Ce sont les peuples autochtones qui peuvent le mieux préserver et promouvoir les traditions.

7. C'est par l'usage que l'on peut le mieux préserver les traditions.

8. Les bases des traditions doivent êtres reconnues et encouragées activement pour qu'elles puissent croître et porter fruit.

9. L'usage des concepts traditionnels dépend de la survivance des langues autochtones.

10. La tradition orale est une source fiable d'information et de connaissance.

11. Les groupes culturels sont les mieux placés pour identifier les détenteurs des traditions.

**Les obstacles à l'usage des traditions**

L'intégration des traditions dans le nord repose actuellement sur l'initiative, les compétences et les priorités de certains individus ou sur la force de pression de la communauté. Il n'y a pas d'engagement ou de soutien formels pour équilibrer l'usage des traditions autochtones aux buts, priorités, structures et institutions des Euro-

Canadiens. Le soutien manque tant au niveau des ressources financières qu'au niveau du personnel ayant la responsabilité de coordonner les efforts des organismes gouvernementaux et non-gouvernementaux.

*George Minoza, Fort Providence*

L'usage des traditions au niveau politique est limité si les anciens n'ont pas de voies formelles pour donner des conseils. La représentation croissante des autochtones dans les institutions ne garantit pas l'usage des traditions dans les prises de décision.

Malgré la majorité autochtone dans la population des T.N.-O., il y a une très grande ignorance des traditions, de l'importance de les promouvoir ou de leurs bienfaits éventuels pour la société du nord. Il y a un besoin d'éducation et de discussion sur le concept des traditions et leur usage possible dans la population tout comme chez les employés du gouvernement qui influencent le développement des lois, des politiques et des programmes.

Il y a peu d'occasions qui permettent aux personnes qui connaissent les tradition, aux professionnels ou aux scientifiques d'échanger des renseignements qui pourraient accroître leur compréhension des différentes formes de cultures de même que les valeurs et perceptions qu'elles produisent. Le manque actuel de compréhension des traditions peut entraîner la perception qu'il ne s'agit là que de folklore et un manque de respect envers les détenteurs des traditions.

L'usage approprié des traditions dans les écoles et ailleurs dépend de l'information sur les perceptions traditionnelles, les styles de vie et les valeurs. Il y a un manque de recherche et de documentation sur les traditions. Une telle recherche constitue un point délicat et il n'y a pas de lignes directrices sur la manière de la mener. On n'a pas accès à la recherche déjà faite ou à l'information sur les tentatives réussies de l'usage des traditions. La recherche dans les langues autochtones n'a rien apporté à la documentation sur les traditions.

C'est essentiellement aux peuples autochtones de faire la promotion des traditions. Toutefois, les peuples autochtones n'ont pas les ressources adéquates pour accroître efficacement l'usage de leurs propres traditions ou pour augmenter l'inflluence de ces traditions au sein du gouvernement et des autres institutions. Enfin, l'aide pour accroître l'usage des traditions est entravée par le manque d'information sérieuse sur les avantages politiques, sociaux et économiques que pourraient potentiellement apporter aux peuples nordiques l'usage des traditions.

**Recommandations**

Le groupe de travail croit que ce sera à long terme que l'on pourra reconnaître les traditions et les utiliser sur un pied d'égalité aux autres formes de cultures dans le nord. Les recommandations du groupe de travail sont destinées à faciliter ce processus et à instaurer un climat de confiance dans l'avenir et de respect mutuel entre tous les peuples des T.N.-O.

La plupart des recommandations du groupe de travail se concentrent sur le gouvernement territorial. Le GTNO règle et assure les services dans des domaines ou l'absence de traditions a le plus d'impact. Dans certains cas, les actions du gouvernement peuvent empêcher ou aller diamétralement à l'encontre des efforts des anciens, des parents ou des chefs des communautés pour accroître l'usage des coutumes.

Le groupe de travail recommande :

1. Que le GTNO publie une Déclaration de reconnaissance et de soutien aux traditions qui engage le gouvernement :

    a) À reconnaître que toutes les institutions, les lois et les politiques reposent sur la culture;
    b) À convenir d'une définition des traditions pour usage interne et pour servir de ligne directrice pour les programmes, lois et politiques du gouvernement des T.N.-O. ainsi que pour appuyer le GTNO dans son usage en dehors du cadre gouvernemental;
    c) À mettre en pratique les traditions, telles que définies, dans les lois, les politiques, les programmes, les services et dans les initiatives de développement constitutionnel, en collaboration avec les organismes autochtones;
    d) À désigner le ministère de la Culture et des Communication et le Secrétariat des droits ancestraux et de l'évolution constitutionnelle comme les organismes responsables, à l'intérieur du gouvernement, de coordonner les initiatives, les politiques et la législation portant sur les traditions;

2. Que l'engagement des ministères envers les traditions se traduise par la désignation immédiate d'un coordonnateur dans chaque ministère pour planifier des modifications à la loi, l'élaboration de politiques, les plans d'une mise en application et des activités quotidiennes reliées à des initiatives portant sur les traditions et que des ressources adéquates soient identifiées dans ce but.

3. Que l'Assemblée législative travaille en coopération avec les organismes culturels autochtones pour aider et encourager la mise sur pied d'un conseil territorial des anciens dont les membres sont reconnus dans leur propre communauté comme étant les gardiens des traditions. Le conseil sera considéré comme un organisme consultatif sur les traditions pour les membres de l'Assemblée législative dans le développement constitutionnel, la législation et la politique. Le conseil recevra les ressources nécessaires pour bien assumer son rôle.

Que l'on accorde un appui aux conseils communautaires et régionaux des anciens. Par leur exemple et leur encouragement, le GTNO et les organismes culturels autochtones encourageront leurs employés, d'autres paliers du gouvernement, les organismes non-gouvernementaux et l'industrie privée à demander l'avis des anciens sur l'application appropriée des traditions au sein de leurs institutions.

*Louise Aglak, Bernice Katu and Rosalyn MacBar members of the Toonunk Theatre Group, Pond Inlet*

4. Que l'on recherche des candidats au sein du Conseil des anciens pour s'assurer que les traditions soient adéquatement représentées dans tous les conseils, agences et comités gouvernementaux.

5. Que l'on organise une vaste campagne d'éducation et de promotion destinée au public. Cette campagne sera élaborée et mise en place par le GTNO, les organismes culturels autochtones et le Conseil territorial des anciens. Cette campagne aurait pour buts :

   a) D'accroître la compréhension des traditions et la fierté qu'on a pour celles-ci;
   b) Enseigner la façon dont les traditions sont transmises;
   c) D'informer et d'organiser une discussion sur les applications pratiques possibles des traditions pour résoudre les problèmes actuels dans le nord;
   d) De promouvoir les carrières relatives à la recherche, à la documentation et à l'usage des traditions;
   e) De décréter une semaine par année en reconnaissance et en hommage à la contribution des traditions à la société du nord.

6. Que le GTNO travaille en collaboration avec les organismes culturels autochtones pour développer et offrir un programme de sensibilisation aux traditions obligatoire pour tous les employés du GTNO, à tous les niveaux. Ce programme devrait être offert par étapes de plus en plus intenses et spécialisées, et, si c'est possible, sur le terrain, en utilisant l'enseignement et les approches traditionnelles.

7. Que le mandat de l'Institut des sciences des Territoires du Nord-Ouest soit modifié pour inclure ce qui suit:

a) Que l'Institut des sciences fasse la collecte des données et de la documentation sur les traditions et leurs usages et qu'il publie les résultats de la recherche;
b) Que l'Institut des sciences serve d'agence centrale pour recueillir tous les renseignements sur les traditions;
c) Que l'Institut des sciences développe un catalogage approprié et des bibliographies annotées sur ordinateur pour fournir l'accès à l'information sur les traditions et pour en favoriser la distribution;
d) Que l'Institut établisse un réseau dans les communautés par le biais des bibliothèques des T.N.-O. pour acquérir et distribuer l'information sur les traditions;
e) Que l'Institut des sciences aille chercher l'argent à la disposition d'organismes non-gouvernementaux pour défrayer ces activités.

8. Que le GTNO et les organismes culturels autochtones demandent à leurs employés de mettre à la disposition de l'Institut des sciences des Territoires du Nord-Ouest tous les renseignements et la recherche sur les traditions.

9. Que le GTNO, l'Institut des sciences des Territoires du Nord-Ouest, les organismes culturels autochtones et le Conseil territorial des anciens élaborent et mettent en application une politique de recherche et de documentation des traditions et de leur usage.
Les points recommandés par la politique devraient inclure ce qui suit mais sans s'y limiter :
a) L'utilisation pratique et étendue de la recherche et de la documentation, y compris le développement d'un programme;
b) L'abstention de doubler les efforts et l'allocation suffisante de ressources;
c) Les droits de propriété et les droits d'auteur sur les traditions;
d) Des méthodes pour mener les recherches avec les anciens;
e) Des normes de paiement pour les chercheurs, les enseignants et les consultants sur les traditions;
f) La formation de chercheurs dans les communautés;
g) La remise de la documentation sur les traditions et le partage de l'information devraient faire partie des mandats du GTNO.

10. Que le mandat des Centres d'enseignement et d'apprentissage du ministère de l'Éducation soit étendu pour inclure la recherche et la documentation sur les traditions pour développer un programme scolaire basé sur la culture, des programmes et du matériel didactique et que les ressources nécessaires soient allouées à cette fin.

11. Que les organismes culturels autochtones, les communautés et les individus qui collaborent à la recherche et à la documentation sur les traditions et que l'aide qu'ils apportent au GTNO et aux autres agences pour utiliser adéquatement les traditions soient reconnus par le biais de ressources financières accrues de la part du GTNO pour encourager ces initiatives.

12. Que le programme de mise en application des langues autochtones du GTNO doit reconnaître le rôle essentiel des langues autochtones parlées et écrites en donnant un nouvel essor à l'usage des traditions.

13. Que le GTNO, le Conseil territorial des anciens, les organismes culturels autochtones et l'Institut des sciences des Territoires du Nord-Ouest doivent

ensemble s'assurer que l'on crée des occasions pour permettre des échanges professionnels entre les détenteurs des traditions, les scientifiques et les professionnels.

14. Que l'on accommode les employés du GTNO qui poursuivent des activités traditionnelles par différents moyens, comme le travail partagé, des horaires de travail saisonniers, la décentralisation des postes; qu'il y ait des clauses prévoyant des congés d'étude pour les personnes voulant apprendre les langues autochtones et les traditions.

*Aksayuk Etuanegat, Pangnirtung*

15. Que le GTNO crée, en collaboration avec le Conseil territorial des anciens, des prix annuels pour récompenser la contribution à la société du nord les détenteurs des traditions .

16. Que le GTNO, le Conseil territorial des anciens, l'Institut des sciences des Territoires du Nord-Ouest et les organismes culturels autochtones doivent conjointement faire des recommandations et du lobbying auprès des ministères fédéraux appropriés pour qu'ils suppriment les obstacles à l'usage des traditions au sein des TNO. On doit inclure les points suivants :

   a) Que les anciens qui sont payés comme personnes-ressources pour une recherche,comme professeurs ou consultants sur les traditions aient droit à des exemptions d'impôt de Revenu Canada et du régime de retraite du Canada;
   b) Que les habitants du Nord aient accès aux artefacts et aux recherches concernant les traditions;
   c) Qu'on établisse un équilibre entre les contributions apportées par les traditions et les autres formes de culture dans la distribution des prix aux habitants du Nord ou autres qui ont contribué à la société du nord;
   d) Que les projets de recherche subventionnés par le gouvernement fédéral adhèrent aux lignes directrice de la recherche sur les traditions telles qu'établies dans les Territoires du Nord-Ouest.

17. Qu'un comité de coordination sur les traditions soit créé avec des représentants des ministères, des organismes culturels autochtones, du Conseil territorial des anciens et de l'Institut des sciences des Territoires du Nord-Ouest. Le mandat

de ce comité sera de coordonner la mise en application et le contrôle des initiatives pour accroître l'usage des traditions dans les Territoires du Nord-Ouest.

Que le groupe de travail sur les traditions continue son travail provisoirement, jusqu'à ce que le GTNO donne une réponse à ce rapport.

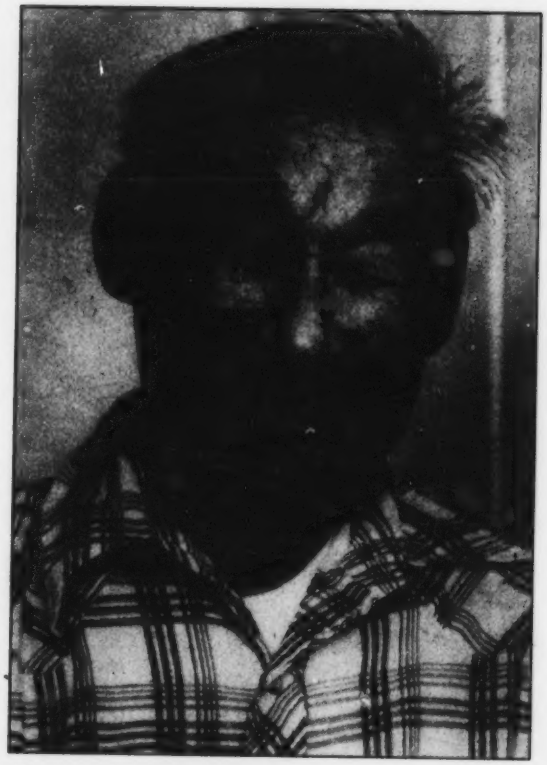
18. Qu'on affecte provisoirement quatre personnes pour accroître l'usage des traditions dans les Territoires du Nord-Ouest ainsi que les fonds nécessaires d'opération et de maintien pour ces postes. Que ces postes soient permanents dépendant du résultat d'une révision au bout de trois ans.

    Que deux de ces personnes engagées soient assignées à l'Institut des sciences des Territoires du Nord-Ouest pour coordonner la collection, l'organisation et la distribution de l'information relative aux traditions et pour faire des levées de fonds pour le système d'information sur les traditions.

    Que les deux personnes au sein du GTNO deviennent des coordonnatrices à plein temps sur les traditions; l'une de ces personnes travaillant au ministère de la Culture et des Communications, l'autre au Secrétariat des droits ancestraux et de l'expansion constitutionnelle. Ces personnes auront à coordonner la recherche et les écrits sur les politiques et la législation sur les traditions pour tout le gouvernement; elles seront le lien entré les différents ministères, le Conseil des anciens et les organisations culturelles autochtones.

19. Que le Comité coordinateur sur les traditions identifie les avantages financiers, politiques et sociaux présents et futurs de l'usage des traditions.

20. Que le GTNO parraine une étude indépendante sur l'usage actuel et éventuel des traditions dans les T.N.-O. Les paramètres ont déjà été développés par le Comité coordinateur sur les traditions.



*Joe Illasiak, Aklavik*

# PULAAQTIRIYANGAT SIVUKKITURIYIT

**Aulaqautaa**

Northwest Territoriesmilu Nunapayaaninlu iliurusingit ingilraan.
Gavamapta Northwest Territoriesmi uuktuliruqlutik isumaakkiqtuat inuit itjusiqliqpallaaqtuat ikayuruklugit.

Qanma itjusiq allanguqpalaarman inaitlu tuquraqlutik nusuagiliutigiyait pitqusingit taimani. Maani inuit itjusiriqamiktku pitqusiq ingilraan auitchungnaittuq. Tamatkuat ilisarviita inuitlu tutqaumaliqtainnaakigaat ingilraanitjusiq, ami nunam ilingauta nirutitlu pitqusiat ilitarnarpaliqtuaq.

Gavamapta Nunptinni qasagiliutigiyaa ingilraan itjusiq inuuniarusiat. Ilitchurisuktuaq ilirusiurutaitigun, isivriumarisilugitlu quyallitiginiarmannaptigu sukkunlu quyallitauvianluginiaqpa unuaptinni.

**PitqusiatIngilraan Itjusiqtigun**

Itqulit, Inuit, Inuvialuit taningat nunapta itjusia ilisimagaat. Itjusiit allangayut taningin tavangaqtanin.

Ingilraan itjusiq pitqusirivagaatli inuusiriplugu inuit taimanaqtat.
Taimani inuit inuugamik iltpagaat inuusiq atamayuaq taimungakaluk. Uuma atamayuam inuusipta qauyimailqtitpagainni, nuna atuqlugu niriaplutin nunamin, inuuqatigiiklugta, itjusivut uqaraangapta nakarnairutivaktuannilu, ilisarviuliqluta malirusiuqsimaplutalu.

**Taimani Itjusiq Atuqusimayuksaraluq Qanma**

Qauyimagaluaat aglan katimayingita naluriusimayut qanuq atuutiksaaangik ilitichuriluangillugukanigiqsitigilluangillugulu

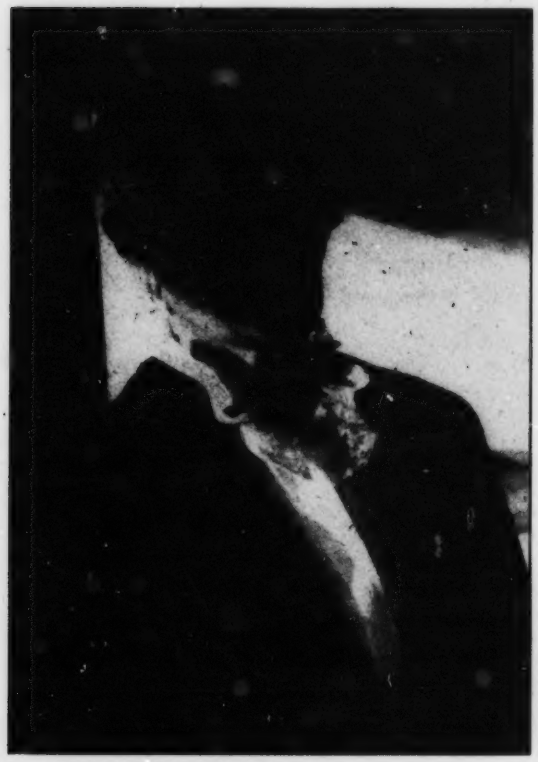
Taimani itjusiq atuligaat qanma Nunaptinni.
Ilitchurimariksiniariyut Nunaptinni, ilisaqtigimayit, Itjusiriptigun Suvaksimayuatlu Nirulitiqiyitigunlu, Nunaptinnilu ilisarviit qimirimagluaraat. Aglaan, ayarautigimagaat. Inuit pitqusiit allangammata, nakarnaiqtirutingit nalunaiyasmmariksiyuksiat. Tasjva atuutait itjusiit ingilraan inuuqatipta iliurusingit uqautiyaksaraluinni.

**Ingilran Itjusiq Atulayuq**

Inuusiq ingilraan aturukkuptigun Gavamarut Nunptinni iliurusitqaarniagait ikayuvukkmik ununnun. Malirusiuqsimayuanintauq isumagiuaksait inuuqativut kipliksimasukkuptigit.

Napsuiyagaksaraluat isivriumariklugit maqpiraamuktiqlugitlu, tangitlu ilisautjviinnun. Inait ilaumasuktuat kiyunniurimayuannin, inuuniarviitikun

inuuqatitiklu ikayuqriaqsimalugit. Ilisarviitlu kangiqsitiginiagaksaraluangat. Tasjva inait nusuagiliutiplugit nutaat inuit ilisaqsimayuat qasagiliutitquyataluangat inuusiq qanma aulamman atausiinnaunittumun. Itjusiit pitqusiitlu ingilraan maqpiraamugaksaraluangit atugaksait qakugupan nuimayuat inuit



*Agnes Semmler, Inuvik*

**Ayuqsarniq**

Inuuqatigiit inuuniarviptalu nunaptinni nusuagimayaksaraluanga qanuq ingilraan inuit itjusiruaqpanmangata pitqusiruaqpanmangatalu. Qasagivialuksimangnitkaat utjiqutiksaisimaplunilu qauyimanaittuq ilisaqpiinni inuusirivialuksimaitlugulu taputilugu. isumasuittut. Qanuq atuutiksaq kiyunniuriyinin naluvirusuutimagaat iliiurusinga nakarnaiqsimaitlugu innarnun.

Inuit inugiagaluaqtut Nunaptinni, ingilrakaluan inuutchim iliurusinga malugiyuatun itkaat, aglaan quyallitarlayuq qanma inuusiptigun. Sukkun napsuiruklugu itjusiq ingilraan ilitarsiriiksimayut kangiqsiuriyiiqsimayutla. Qanuq ilinniarimayuaksaraluangit, ilisarvinni sumiliqaalu, pitqusim tutqautigiyaksiqsiangatlu. Ilitchurilluaqsimaitkaat maqpiraanungnillugu, atuutiksaaguntauq kangiqsivialuksimaitkaat. Saligaiqtiqtautaittuq. Ilisimmariktuat nakatchiqtuingnitut.

Qimmaqiyaugaksaraluat itjusiksainnik Inuit nunaptinni. Tasjvaptauq, inuit suqpagusungnillam uuktuutaa inutchim aulaqataillam sapiliqtuatun iliyuaq. qausiptigun kisian nakariyuatun itkikput.

**Sivukkiuriyat**

Taapkuat sivukkiruiyat atuqsimasuklugit piyumaliqtut inuusiq atqtaqput nutaat inuit puiguqpalaaqlugu itqautiniarniagaat inuit Nanaptinni.

Katimayingita isumaliuramik sivukkiurniqtuat:

1. Gavamapta Nunaptinni nusuagitqaarniagaat Qauyilugu taima pitqusiriliutisuklugu GNWiit ukunuuna:

   - Ilitarsilutik itjusiq inman ilisaruinni, malirusiuriyani sivuuniuriyanilu;

- Itjusiq taimani ingilraan atiruatiliqlugu GNWT atugaksiuqlugit ilisautigiyaksaliurumik, malirusiurigumiklu, tasjvalu GNWTi-mi savangnitkaluaqtillugit atuqpatchun kitutliqaa ikayuqukpata ikayuqlugit;

- Itjusiq siagaksaumman qimirivialukkaat, inuitlu sivunniurimayuat savaqatigimasugait;

- Aullaqausiutiniaqsimaniaqtut tamatkuat Department of Culture and Communications - (Aborigianl Rights & Constitutional Development Secretariat) Inuusiptigun iluraarimaniariyit inuit malirusiuriyitlu.

2. GNWT savaqatigimaniagait Nunaptinni Inait sivukkiuriyit nunaminnilu tutqaumanaqilutik.

   Taapkuat sivukkiuriyit Legislative Assemblymi ilaumayuat nunapta iliurusiksaaun, malirusiurimayuatlu, tutqaumatiginiagait sivukkiuriyit ikayuqlugitlu savaqatigiikkiqpata.

   Inait katimayuat inuuniarviinni numaminnilu ikayuqsimaniagait Gavamapta, inuitalu savaktirimayuatlu isumaliuqatiginiagait ayuqsarumik.

3. Ilitchurimmariksiutigiqqaaqlugu quliutigimmariksiutigiqqaaqlugulu, inunnun, anmaqtillugu atulasipkaqtilluga Gavamapta, unuit nunaptinni katimayingita Nunaptonniluinnait sivukkiuriyit. Nalunaimmariktirklugit ukuat:

   - Itjusim iliurusinga kangiqsimariktiginiaqtilugu;

   - Nungnumapkaqtaimalugu ilisautjigimalugu;

   - Itjusiq ikayuqtirautimalugu inunnun iluraangittuannun;

   - Savakviliurutigimalugu utiqtitjiluni inuit atugaksiuqlugit aulatchutiksainnik;

   - Quyagilugit ukiuqniq tamaan quyallitaumayuat nunaptinni.

4. Gavamapta nunaptin kivgausiqlutik ilitcchuriniagaksiuqlutik qanuq savautigiligaksaat maani, taapkuattauq katimayingit inuit nakarnaigutigilugu, aippaittauq taapkuak katimayingit sivukkiuqtigiyit.

5. Gavampta, sivukkiuriyit inait katimayingtalu akitutilaanga qapsinik kiyunniuriluni, quyallitauniaru taalu qanuq atugaksarimayaq.

6. Tamaita gavamat kiyunniuriyingit, katimayingitlu ilaumaniaqtiniariyuksat inait sivukkiuriyiniariyainni taimungakaluk savaarimanasuaqlitigu.

7. Ilitchuriniqriyit Nanaptinni maqpiratjiangat ukuat taputimaqatigilugit:

   - nuatirititik ilitchuriniaqsimayatik maqpiraamuktat itjusiitigun ingilraan

ilitchurip kaqtitiqlugitlu inuuqatitik qanuglu iliurutaa;

- ilitchuriviksiuqlutik maqpiraamutiyaksiuqlutiklu.
- Itjusikkun maqpiratchiuriyat tukvamariktirilutik, computanunlu iliurusingit ilimalugit, takugaksiarviksiutiraqsimalutiklu;

*Bessie Walkie, Tuktoyaktuk*

- Ilitchurisarviksiuqlutik inuuniarviinni Nunaptinni;
- akiksiurilutik katimayinginnin gavamaungnittuannin savausiriyatik akiksiaruklugu.

8. Gavamat Nunaptinni, ilitchurimmariksiniaqtiriuitlu, Inuit Inaitlu katimayingita atugaksiaq itjusiqtikkun maqpiraamuksimaniagaat.

- ilichurinakkun maqpirinakkun maqpiraamuktiksiaraluat, ilisautigiksiariluguptauq;
- pitqiktaililugit pimmaninmargiktat isivriumariksilugitlu savautigiyat;
- tiguariyaq tiguavialuktuin itjusiktigun;
- ilitchuriniaqatigilugit inait
- akiks ik tutqiutilugit ilitchuripkaiyuat, ilisautdjiyit ikayuriyuatlu;
- ilisautjauyuat inuuriarvinminni;
- maqpiraanuktigaksiat itjusiit ingraan ikayuutiksiagaksait Gavamapta.

9. Science Institutemun ilitchuriniariyuannun savaksimayuat Gavamaptinni inuqatiptinnunlu katimayuanni sivunniuqatigilugit kiyunniiuqatigilugitlu piqatigimayuksat.

10. ilisautdjivingit kivaumaniqtuat maqpiraanuktqlugitlu ilitchuriyatik ilisautjigiyaksiarlugit itjusiqtik pitqisiqtiklu ingilraan.

11. Tamatkuat inuit savaqatigiiksimayuat, inuuniarviita inuqatigiiktuatlu ilichurimaniarniarimayuat nakarnaitigiiklutik ikayuqlugit Gavamat sivukkiuuksimayuatu, inuunaiyaqtitiqlugit ukunuuna.

12. Gavamapta savaqatigimalugit katimayingita inuit ilisauijigiyiksamingik Gavamanun savaksimayuannun. Ilitsautigimariyaq nunaptinni ittuksaraluaq atuqsimalutalu pitqusiliutilugit ingilraan itjusivut.

13. Inuit Uqausiit Iliurusiutigitquyait utiqtitjimaniarniarigamik itjusikkun.

14. Gavamapta savakvinniksaliurutilugit uqalayuat inuvialuktun savaarimayaksaat qakuguutikqagitlumayaksiaqsangat.

Taapkuattauq savaksimayuat ilisautimaniagait inuvialuktun uqarniqmik savaarimayam pitqumammagu, ubluitalu uqausiit ilinnaqiyaksiurilugit.

15. Taapkuat Gavamat, Inait Sivukkiariyit, Katimaningit Inuit Ilitchuriniariyit Nunaptinni savaqatigiiklutik ilisimmautitik asiariittitiqlugit pitqusiutitik.

16. Gavamanun savaktuat pitqusiqsiurusuksimayuat savakvinminni inguqtilaklutik ilisarisukpata kaimmaksimalugit qimirisuksimakpata.

17. Gavamapta, Inait Sivukkiuriyitlu, pilguniqsat puqiqniksauyuat nakarnairiyaulasipkagaksait ukiurniq tamaan agiqtuat itjusitikkun.

18. Gavamapta, Nunaptinni Inait Sivukkiuriyit, Ilitchuriniariyit Nunaptinni, katimayingitlu inuit atautchikun nusuagusuitiplugit Candam Gavamangita savaktingit qauyinagitquplugit ilitqusiit NWT- mi. Ukuat nalunaiqkiugit isumagimayait:

- Inait utiqtitchinatik Incom tax-sinik/Canada Pension Plan Malirusiangat ilaiqsisuuyuaq savaksimayuannun innaqsiuqatiruaraangata;

- nunaqatauyuat takuurisuktuat isivriurisuktuatlu qiniqsimayuat itjuriqtigun:

- (the appropriate balancing of the contributions of traditional) iluriliqlugit quyallitingit pitqusipta ilitchurimmatigiiksimayatlu inuuqatiptinnun inuuniaqatiptinnunlu nakarnairusiutimalugit quyanaqsimata nunaptinni.

19. Gavamat kaniit savaqasiqtigilutik sivunniuriyitigiyaksiariyamik savakvinminni tutqiksaiyaimalutik malirusiuriyatikkun nalunai-yammariklugitlu ikayuutigimayaksiat.

20. Inuit sitamat qisuutigimayaksiarilugit (seconded and dedicated) arutigimayaksaat pitqusiq atugaksauyaumman NWT-min, akiksiarimariktimalugittauq ukuat savakvingit. Pinasut ukiuni nautchiurururnik savakviksarivialuktigilugit qakuguutaagun.

*Kalvak, Holman Island*

Inuuk savaktiksiarilugik Ilichuriniarvinmi (Science Institute) Nunaptinni nuatirimariktuksak, sivukkiutigimayuksak nakarnairimalugulu ilitchurimmariksisuktuat pitqusiqtigun, akiksiarutigimalugitlu savausiutigiyatingit.

Malruktauq Gavamaptinni, itjusiqtikkun sivukkiuriyiksak savaarimayaksangak, Culture Communication-ni, Inuit Malirusiuqtigimayanginni. Ukuat inuit (These people) itjusiqsiaqtigiyatik sivukkiummariktitigaksaat aglamariktitirimalutiklu qanuq gavamat-iliurusirimmangaatigu malrusiuriyautigimmangaatigulu, nalunaiqtitirimalugit savaqatitik, Inait Sivukkiuriyit inuit katimayingitalu.

Pitqusiptikkun Sivikkiuqatigiit katimaviksiurilutik gavamaptinni savaqatigiit, inuit katimayinginni, Sivukkiuriyit Inait Nunaptinni Ilitchurimmariksivinmilu Nunaptinni, savaktiksiarimalugu atugaksaumman kivgausiutigimalugulu pitqusiq itjusiutiksiarimalugu Nunaptinni (in the NWT).

APPENDIX A

# THE TRADITIONAL KNOWLEDGE WORKING GROUP

The Working Group has its roots in an informal, ad hoc traditional knowledge group which began meeting in Yellowknife in 1986. It's members were interested individuals and representatives from the Department of Renewable Resources, the Dene Nation, the Northern Heritage Society, Dene Cultural Institute and the Science Institute of the Northwest Territories. This was a first step by organizations and people using traditional knowledge, to combine efforts to foster and co-ordinate work in this area.

The GNWT Government Leader agreed with suggestions to broaden the perspective and formalize the group's activities in closer co-operation with the GNWT in 1988. This followed the release of the ***Direction for the 1990s*** document, in which the GNWT Executive Committee acknowledged the need for development to reflect traditional knowledge.

The Ministers of Renewable Resources, Health, Education, Social Services, Economic Development and Tourism, Justice, Culture and Communications and Aboriginal Rights and Constitutional Development appointed representatives to the Committee. Non-government participation came from the Dene and Inuit Cultural Institutes, the Inuvialuit Social Development Program, Dene/Metis Negotiations Secretariat, Northern Heritage Society, Metis Heritage Society, Arctic College and the Science Institute of the NWT. As well a number of individuals with the original working group continued their involvement as ad hoc members of the Working Group.

## Terms of Reference

The Committee's objective was to seek ways in which the GNWT and non-government organizations could work together to document traditional knowledge and ensure that it is applied both by government and other agencies.

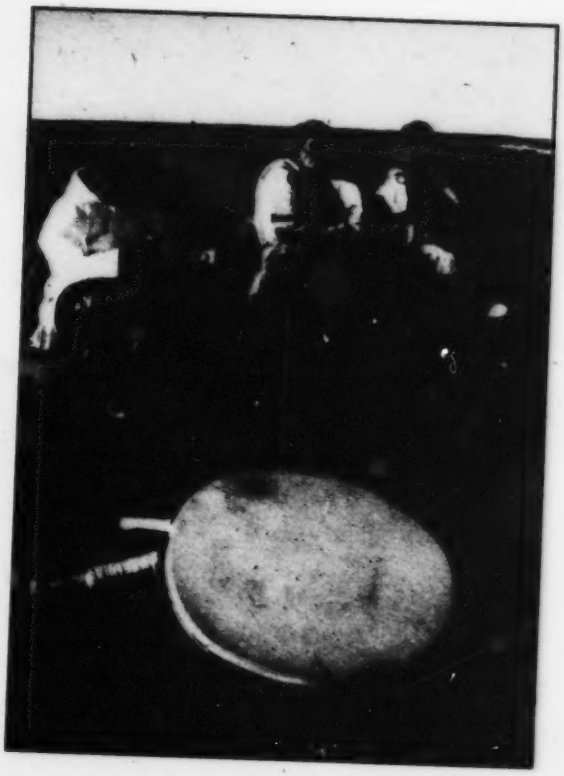
In order to reach that objective the following tasks were identified:

1. To develop a common understanding and working definition of traditional knowledge.

2. To assess and report on the extent to which specific government departments and NGOs currently recognize and use traditional knowledge.

3. To assess and report on the program areas within these same departments and NGOs in which traditional knowledge could potentially be used.

4. To assess and report on the obstacles to increasing the influence and application of traditional knowledge within the departments and NGOs identified.



*Marc Alikasuak, Meg Kuksuk and Elizabeth Nibgoarsi, Arviat.*

5. To propose and priorize initiatives which would contribute to the removal of these obstacles.

6. To propose ways of improving the sharing of information, funding and other resources between the GNWT and NGOs.

7. To establish appropriate indicators for evaluating the progress of government departments in their recognition and use of traditional knowledge.

8. To recommend a mechanism for carrying the work forward, following the termination of the working group's mandate.

A number of elders from the Rae area, the Inuvialuit Social Development Program and the Inuit Cultural Institute met among themselves and with the Working Group to share their ideas on the importance of traditional knowledge, how its current lack of recognition affects community residents, and how it could be integrated into the GNWT and non-government organizations.

With the assistance of the Dene and Inuit Cultural Institutes and the Inuvialuit Social Development Program, elders from across the Northwest Territories were able to meet together to actively participate in the drafting of this report.

APPENDIX B

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